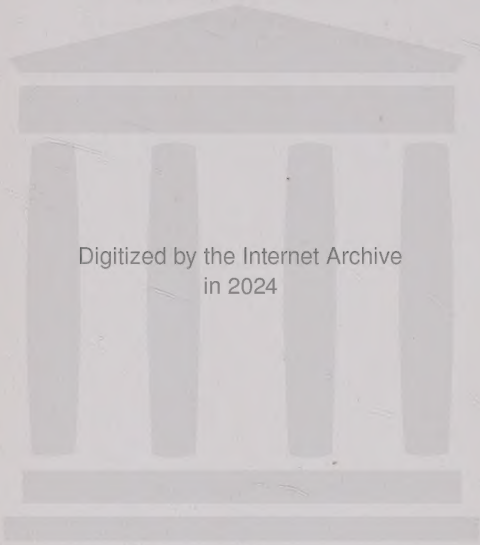


Discipline

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(J. Z. TYLER, General Editor.)

CONSISTING OF A SERIES OF SMALL BOOKS ALONG THE LINES OF BIBLE STUDY, THE STUDY OF MISSIONS, AND THE STUDY OF THE HISTORY AND PURPOSES OF THE DISCIPLES OF CHRIST; DESIGNED ESPECIALLY FOR THEIR CHRISTIAN ENDEAVOR SOCIETIES, AND PREPARED UNDER THE APPROVAL OF THE GENERAL CHRISTIAN MISSIONARY CONVENTION. ∴ ∴ ∴ ∴ ∴ ∴

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Bethany C. E. Reading Courses

Heroes of Modern Missions

BY

Rev. W. J. Lhamon

*Author of "Studies in Acts," and "Missionary Fields and Forces
of the Disciples."*



Fleming H. Revell Company

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Explanatory Note.

The National Convention of the Disciples of Christ, held in Springfield, Illinois, October 16-23, 1896, adopted the following recommendations:

"1. That this convention approve the idea of adding, with certain limits, the educational feature to the Christian Endeavor Societies among us. This added educational feature shall include helps for the systematic reading of the Bible, a selected course of reading concerning missions in general, and our own missions in particular, and thorough instruction as to the origin, the principles, and the history of our own movement for the restoration of New Testament Christianity.

"2. That this convention approve of the purpose to provide a series of hand-books for our young people covering the fields not already satisfactorily covered."

The chapters which set forth very briefly the missionary work of the Disciples are omitted from this edition, these subjects being presented more fully in a companion hand-book entitled, "Missionary Fields and Forces of the Disciples of Christ," by W. J. Lhamon.

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“Firm wast thou, humble and wise,
Honest and pure, free from disguise;
Father of orphans, the widow's support;
Comfort in sorrow of every sort.
To the benighted dispenser of light,
Doing, and pointing to that which is right.
Blessing to princes, to people, to me;
May I, my Father, be worthy of thee,
Wisheth and prayeth thy Serabojee.”

The above was composed by the Prince Serabojee, son of the Rajah of Tanjore, as an epitaph to the veteran and beloved missionary, Christian Friederich Schwartz. It is the first English verse ever composed by a Hindu. It was the choicest gem with which the Prince could enrich the tomb of the Saint. Let it stand as a symbol. There are myriads of voices that would so speak if they were gifted with song, and there are many graves that are likewise glorious.

Heroes of Modern Missions



CHAPTER I

THE MEANING OF CHRISTIAN MISSIONS

A movement that has been the inspiration of so many heroic hearts from the first century to the last of our era, and that has every promise of increasing power through coming centuries, must have beneath it a profound meaning. This movement, starting with the commission of our Savior and never so potent as to-day, is like the great rivers of earth that grow in volume and increase in majesty in proportion to their distance from mountain to sea. It is a movement not transient, but age-long; not dwindling but increasing; and not limited but international and world-wide.

As contrasted with other great movements this, unlike the commercial one with its promise of gain, is spiritual with rather a promise of poverty; unlike political ones with the allurements of glory and power this is fraternal with many times the repulsions of persecutions and distress; and unlike wars

of conquest with their prospects of victory and destruction and plunder, this is the harbinger of peace and good-will, the evangel of glory, honor and immortality.

What is the meaning that underlies this mighty movement, so contrary to all merely human enterprise; promising to the rich man no dividends on invested capital but demanding of him gifts in fee simple; promising to churches no increase of membership, but possibly whole decades of praying and giving in order to the conversion of single souls in far away lands; and promising to missionaries themselves a bare existence, hard work, a foreign residence, many deprivations, inevitable persecutions, possible death by disease or violence, and a doubtful old age . . . what can be the secret of it?

More than all else the Savior himself is the answer to this question. The captaincy of the movement rests in the crucified and risen One, standing with pierced hands and feet and side among his wondering disciples, and saying, "All authority is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." As truly as Christ is Lord this commission is felt to be imperative by all who are intelligently loyal to him.

Paul felt it so and cried out, "I am a debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." The apostolic church felt it so, and therefore the Christians that were driven from Jerusalem by persecution "went everywhere preaching the word." It was the recognized urgency, the realized imperativeness of this commission that made the ancient church a conquering power, so that "the fires of its faith burned to the water's edge all round the Mediterranean, and remade the Roman world." And the modern church as it issues from the gloom of the Middle Ages, and from the doctrinal vagaries of that long Roman Catholic period which may be likened to a nightmare, is rapidly coming to be one with the ancient church in its recognition of the captaincy of Christ, and the urgency of that commission wherein he gives the secret and the sequence, the sum total and the climax of his own mission. The meaning of the Savior's presence among men is focused in his commission, and the meaning of the commission is the meaning of missions. What it commands they seek to execute; what it expects they seek to create; and what it promises to humanity they seek to verify in eternity.

Again; dwelling more particularly upon the commission we are led more explicitly into the meaning of missions.

(a). In the commission Christ claims "all authority in heaven and in earth." The meaning of missions is that this is a rightful claim, and that it shall be made effective; that it is a majestic claim and that it shall be made a glorious reality; that it is a beneficent claim, and shall be imposed upon the nations for their temporal and eternal welfare. Missions are the medium through which Christ's rightful authority and saving power are carried over from the ideal to the real among the various kindreds and tongues and peoples and nations of earth. They are the King's means of asserting his kingliness, the High Priest's means of making known his High-priestliness, the Savior's means of winning to his hand and heart the multitudes for whom he died.

(b). In the commission our command is to go and teach. Missions therefore have all the meaning that inheres in the teaching and the student faculties among men. All that the pulpit, the platform, the press, and the rostrum can mean the Savior means in his command to teach and preach, and all this meaning he enjoins upon his missionary representatives. Among his last words before the crucifixion were these, "Put up the sword;" among the last before his ascension were these, "Go teach." The methods of the teacher, the preacher, the friend, and the brother are the methods of his conquest.

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His victories are those of truth over the minds, love over the hearts, and righteousness over the consciences of men. The meaning of missions therefore is not that of the sword, but rather that of the word of God, the sword of the Spirit, appealing to the souls of men, and winning them to truth and love and goodness for the sake of Christ and God and humanity.

(c). The Savior includes baptism in the commission, and therefore all that it means missions must mean. All the faith and repentance that are proclaimed by it; the burial to sin and the resurrection to newness of life that are typified by it; the total reformation of conduct and consequent regeneration of manhood that begin with it and proceed from it; the vows that precede it and the virtues that succeed it, . . . all this must be included in the meaning of missions. And yet the count is not complete. The promise of the forgiveness of sins must be included, and the continued teaching after baptism of all that Jesus commanded to his first disciples, and the reconciliation of men to God, and the inheritance that is incorruptible, and undefiled, and unfading, reserved in heaven for those who are kept by the power of God through faith unto salvation. And yet the count is not complete. Baptism implies a common kinship among men under the common Brotherhood of

Jesus. It was so in Cæsarea when Peter challenged his Jewish brethren to forbid water that Cornelius and his household should not be baptized (Acts x:47), and it is explicitly so stated by the apostle Paul in Galatians iii: 26-28: "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." If, therefore, the meaning of baptism is childliness Godward and brotherliness manward, this must be included in the meaning of missions. Christ's commission looks to see the whole world lapped in universal love, and missions are the appointed means of bringing it about.

(d). The meaning of missions must include the promised presence of Jesus with his believing ones "always, even unto the end of the world." This promised presence is conditioned upon obedience to the commission, that is, upon missions. The Savior cannot abide with a non-missionary, much less with an anti-missionary, soul or church, for the very spirit of inactivity and of opposition is antagonistic to his spirit. And it would seem that the only prayer that even he could frame for such a soul or church must be a repetition of the prayer for his murder-

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ers, "Father, forgive them, for they know not what they do."

The presence of Christ with his disciples, coupled with the discipling of the whole world, means ultimately the "peace on earth and good will among men" of the angelic anthem sung at the Savior's birth; it means the reunion of the dissevered disciples of Christ; the destruction of idolatry; the solution of our social problems; the brotherhood of men; the sisterhood of nations; the regnancy of righteousness; and the incoming of the time when the nations shall beat their swords into plowshares, and their spears into pruning hooks; when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them.

There is a vast meaning underlying Christian missions. This meaning is a philosophy, the simplest, safest, most practical, most promising known to men. The philosophy of missions is the philosophy of the incarnation of our Savior; of all the sermons and parables and prayers and miracles into which he threw the force of his life; of his death and resurrection; of his ascension and present regnancy; of prophecy preceding and of history succeeding him; and of the living link that must exist between the Savior and the saved to the end of time.

The whole Gospel is a missionary commission; the whole church is a missionary society; the whole world is a missionary field; even time itself is a mission looking to eternity for its garnerings unto God.

CHAPTER II

THE MAGNITUDE OF CHRISTIAN MISSIONS

It has been already indicated that the field is the world. The Savior is too entirely great to busy himself with small designs, or to set his heart upon low achievements. The greatness of Christian missions should be co-extensive with the greatness of all nations in all their interests throughout all their generations. That was the Savior's intention, however far we may have fallen short of it. And we have fallen mournfully far short of it. Not to speak of other ages, we are to-day confronted with the estimate that 800,000,000 of our race have not so much as heard the name of Jesus. A roll call of a number of the nations included within this great total should be of interest to us. There is little Korea with 12,000,000, nearly all of them yet to be evangelized. There is China with 407,000,000 of souls, all but some 70,000 or 80,000 of them yet to

be evangelized. There is Japan with 40,000,000 of people and about 40,000 of them communicants in churches. There is India with at least 300,000,000 of souls, and not 1,000,000 of them can be counted as Christians. There is Africa with probably 200,000,000, and about 1,000,000 adherents to Protestant teachings. There is the Turkish Empire with above 50,000,000 of Mohammedans, among whom there is a Protestant community of 80,000 only. There is Persia with 9,000,000 of people and only about 3,000 communicants in her mission churches. There is South America with a population of 34,000,000, while the communicants of all the mission churches are estimated at 15,000 only. There is Mexico with a population of 10,000,000 or more and about 50,000 adherents of the Protestant missions that have been started. There are the islands of the great Pacific, 2,000 of them, with a population of 9,000,000; 300 of these islands have been evangelized, and a quarter of a million of people have been won to the Gospel, and whole populations have been utterly transformed from cannibalism and barbarism to Christianity and civilization.

If the list were to be made complete we should have to speak of many another land, such as Russia, Thibet, Arabia, the West Indies, Central Asia, and Central America.

There remains very much land to be possessed by the heralds of the cross.

Such an array of the nations and of their millions and hundreds of millions yet to be reached might prove to us wholly discouraging were it not that we have on the one hand the command of the Savior to go and teach, and on the other the inspiration that comes from a work well begun. We are yet but fairly entered upon this majestic work. Much of our effort during this century has gone to the breaking down of prejudice at home, to the awakening of missionary interest, and to the effecting of organizations as mediums between the churches in our Christian lands and our missionaries in pagan ones. This preparatory work has been truly a great one. The single matter of overcoming prejudice against foreign missions has been by no means trifling. In the last years of the eighteenth century propositions made in England and Scotland to send missionaries to pagan lands were looked upon by leading churchmen as highly preposterous. When, in the Free Church of Scotland, it was proposed to take up an offering for foreign missions, one man declared that "for such improper conduct censure was too small a mark of disapprobation; it should be a subject of penal prosecution." William Carey was called a crazy cobbler, being a mender of shoes and an advocate of missions. When

Adoniram Judson returned to America he said that "his hand was nearly shaken off, and his hair nearly shorn off for mementoes, by those who would willingly let missions die." Dr. Bushnell declared that "no obstacle abroad was so disheartening to him as the churches at home, one half of which gave nothing, and the other half gave little and prayed less." In many localities there has been an insane opposition to missionary societies, as though they were anything other than the fraternal clasping of hands that many might do the work impossible to individuals or churches standing alone.

On the part of the great body of believers prejudice has given way to interest and even to enthusiasm, though it is sadly true that many are yet indifferent. In 1893 there were 280 societies at work. The latest statistics show that there is a total of 14,210 missionaries in the foreign fields. Their native helpers swell the number of workers to 79,591. There are above 25,000 stations and out-stations. There are 1,225,052 communicants, 75,244 of whom were added last year. There are 20,228 schools with 944,430 pupils. In addition to the native communicants the adherents to Christianity are estimated at 4,000,000, nearly all of whom are directly or indirectly under the instruction of missionaries or native helpers. The total income of all societies in 1898 was \$14,513,-

972.00. This seems like a mere eddy in the world's great financial currents, but it is an immense gain upon the little offering of 13 pounds 2 shillings and a sixpence made at Kettering in 1792 by the little society that proposed to send William Carey out as its representative.

Any estimate of the magnitude of Christian missions must be incomplete without some reference to Bible translation and circulation. In the beginning of our century the Bible existed in less than fifty tongues; now not less than 400 of the languages of earth are bearing the bread of life to the nations of the earth. Ninety per cent. of the peoples of the world may now read the Bible or portions of it in their own tongues wherein they were born. Fifty translations were made between 1882 and 1892. Besides hundreds of native colporteurs there are special Bible agents in all the great nations of the East, and every missionary is practically a Bible agent. The British and Foreign Bible Society alone printed in 1898 4,387,000 Bibles and portions of it. Above 6,000,000 copies are printed and distributed annually, more than were in existence at the beginning of our century. No other book or collection of books in all human experience so well bears translation, or has been so largely translated and distributed. This work is in itself a majestic enterprise.

Nor is the story of the magnitude of missions complete without reference to the indirect effects of the presentation of Christ. Wherever churches are built schools spring up; intelligence transplaces ignorance; reason conquers superstition; and notions of popular education win their way. Commerce and civilization follow as inevitably as education in the wake of Christian missions. Gradually idolatry is undermined; pagan temples fall to ruins; profligate priests lose their hold upon their peoples; the Christian home puts to shame the harem and the female slave-herd; reeking cannibals and murderous chieftains become gentle and kindly; and not unfrequently whole peoples are transformed, passing from barbarism to civilization, from cruelty to mercy, from vileness to purity, from lust to love, from darkness to light, and from Satan to God. The advancement of civilization depends far more upon missions than upon commerce or war. A Parliamentary Committee in England of which Mr. Gladstone was a member, made the following report in 1837: "It is not too much to say that the intercourse of Europeans in general, without any exception in favor of the subjects of Great Britain, has been, unless when attended by missionary exertions, a source of many calamities to uncivilized nations." It has been conceded by the authorities of our own

country that when the Government wholly failed with our Red Indians "the voluntary efforts of the churches have been crowned with success." Count Ito affirms that the presence of Christians in Japan saved the students in the Government schools from sinking into immorality. A multitude of similar statements might be given to show that civilization depends upon Christianization and not vice versa.

Nineteen centuries have revealed the Apostle Paul to us as the greatest benefactor of his time. He did more for his own and for succeeding centuries than all the Cæsars with their legislative codes and armies and battlefields. Just so we believe the heralds of Christ's cross are the greatest benefactors of this age, and that kings and their councilors, captains and their armies, can in no way be compared with them as regards their promised widening influence upon coming ages.

The achievements of our century have indeed been wonderful; boldly we may say that as climax of them all there stands the inception of English-speaking, world-wide evangelization. It is a majestic work, this of winning Christ's world to himself. It is all but infinite in magnitude, yet with the infinite Christ commanding and presiding it can be done. Great as our beginning has been from one standpoint, from another we

have but been toying with the work. Surely the twentieth century will hold as primary this that to us has been but secondary, and will run and leap where we have but tottered and fallen, and will bring to glorious completion what we have brought simply to inception.

This book invites its readers to the briefest possible biographical sketches of a number of the pioneers and martyrs in this movement. The roll-call of our heroes might be greatly enlarged, like that of the eleventh chapter of Hebrews, but, like the writer of that chapter, we are constrained to exclaim, "What shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Our modern field must have also, so far as this little volume can go, its nameless Gideons, and Baraks, and Samsons, and Samuels, as worthy to be named as any, but . . . the time fails us. Nor do we boast that our book is a "great cloud of witnesses," but rather an humble suggestion of it. Such, however, as it is it

may help us to lay aside every weight (of selfish ease and extravagant expenditure, perhaps), and the sin that doth so easily beset us (the sin of indifference, surely), and may it inspire us to run with patience the race that is set before us . . . the race that has for its goal the bringing of Christ's blood-bought world close to his cross and crown.

CHAPTER III

COUNT ZINZENDORF AND THE MORAVIANS

On May 26, 1700, was born one of the rarest of religious geniuses, Count Zinzendorf. He was of noble Austrian ancestry, and looked back twenty generations to the founder of his house. He was devout from his early childhood. At four years of age he made a covenant with God, which in later life he often repeated: "O God, be mine, and I will be thine." At six years of age he was found in his room by the soldiers of an invading army; he was earnestly praying, and stricken with awe, they retired. In a very sweet, child-like way he used to write letters to the Lord Jesus on scraps of paper, and throw them out of the window. His heart and mind and face were all beautiful, and he was brilliant. In his

youth at the university he distinguished himself in accomplishments, yet he found time for much prayer. At Halle he organized seven prayer-circles among the young men, and left the list of them with Prof. Franke upon leaving the university. At nineteen he gave lectures on law, and attempted to harmonize the religious differences between the Universities of Wittenberg and Halle. His friends wanted to make him a man of the world and of the court. After leaving the university, he was sent abroad in the hope that by travel his religious ardor might be cooled. But in Paris he said to a Countess, who asked him if he had been to the opera: "Madame, I have no time to go to the opera." Of the Palace of Versailles and its splendors, he said: "O brilliant wretchedness." Once he said: "I would rather be despised and hated for Christ's sake than loved for my own sake." At another time he compared himself to a poor sinner, a captive of eternal love, running beside the Triumphant Chariot of his King, and having no desire to be anything else. In a sermon at Herrnhut he exclaimed: "I have one passion; it is He, He alone." One may never fail in the prediction that the Lord will make great use of such a soul.

In the fifteenth century the persecuted Bohemians, Moravians, and Waldensians made a compact together which has ever

since been known as the *Unitas Fratrum*. Through generations of persecutions, sometimes almost extinguished, these faithful people lived on, the worthy successors of John Huss and Jerome of Prague. Their Bibles were burned, their property was confiscated; they were tortured and driven into exile. Yet they worshiped, meeting far away in the forests, or in caves, or, when near enough, across the border line away from bitter, bloody, persecuting Roman Catholic Austria. Often they crossed the borders on Saturday for a load of hay and brought back hidden in it a faithful pastor that he might minister to them on Lord's day. At one time six artisans and peasants were arrested, and a priest asked them if they would follow him as their spiritual guide. They said: "The Shepherd of our souls is Jesus Christ." They were immediately led to execution. Two brothers were dying side by side at the stake in Prague. One of them said: "As the Lord Jesus has suffered such cruel pain for us, we will also endure this death, rejoicing that we were counted worthy to suffer for the Word of God." The other answered: "Truly I never felt such joy, even on my wedding day, as now." One may never fail in the prediction that the Lord will make great use of such a people.

In 1722, Count Zinzendorf purchased the estate of Berthelsdorf, and set aside the

revenues of it for the support of Moravian refugees. Their first settlement upon the estate was made in his absence, and his first meeting with them savors of a pretty, pious romance. He had just been married, and, in company with his young bride, was making his marriage tour over the estate. Late in the evening he saw a light in a little house that had been built during his absence, and upon inquiry was told that it was the first house built by the exiles. He alighted from his carriage, called upon the poor people, kneeled down and prayed with them, and gave them his welcome and his benediction. From this time on, he considered them a sacred trust to him from God. He became to them a fatherly protector, a friend, and a pastor.

Count Zinzendorf was related to many noted families in Europe. In 1731, he attended the coronation ceremonies of King Christian VI., of Denmark, and there met at least three interesting persons, two of them Eskimos who had been baptized by Hans Egede, and the other a Christian slave, a negro, who had been carried away from the island of St. Thomas. In his conference with these Christian converts were born the thoughts of two missions, one to the negro slaves of the West Indies, and the other to the Eskimos of Greenland. Upon his return to the home of the Moravians at Herrnhut,

he spoke of these countries and their perishing people. To his surprise and joy he found that already four of the brethren had been praying over the matter, and that they were ready to offer themselves to go, as Livingstone said, "Anywhere, only so that it be forward." One of them by the name of Dober said he was willing to be sold into slavery if only he might thus preach to the slaves. In 1732 this man and one other started to the island of St. Thomas with three dollars apiece in their pockets, and each with a bundle of clothes on his back. Count Zinzendorf took them a long way in his carriage and then bade them God-speed. This is the feeble beginning of the Moravian missions, so feeble as to seem futile. It is not so much as a handful of corn upon the mountains.

No attempt can be made to give anything like an adequate idea of the missionary work of the *Unitas Fratrum*. The barest catalogue of their missions and missionaries extending now over more than 150 years would fill many pages. It is not possible to write an earthly history of the trials and sufferings and martyrdoms of the many hundreds of their brave men and women whose graves are in the lands that they adopted for Christ's sake. In the islands of St. Thomas and St. John and St. Croix, and in many another island of the West Indies; among

the everglades of Guiana, and far in the interior of South America, whither they followed Bush Negroes and wild Indians with the story of Christ's love; far in the interior also of our land, the United States, where they built churches among the Indians; and in Alaska and in Greenland and in Labrador and in South Africa and on the borders of Thibet, and in many another benighted land their churches and their graves abound. William Cowper celebrated the heroism of these humble preachers in the following stanza:

“Fired with a zeal peculiar, they defy
The rage and rigor of a polar sky,
And plant successfully sweet Sharon's rose
On icy plains and in eternal snows.”

The Moravians have given proof that the spirit of the Lord is upon them in that they have preached the gospel to the poor. With an enthusiasm for souls as sublime as it is simple and Christlike, they have gone to the most unpromising fields. They have sought out slaves, and Bush Negroes, and Arawacks, and Eskimos, and Hottentots, and Kafirs, and Calamucks, and Thibetans, and native Australians, of whom travelers have said, “They are the miserablest people in the world.”

It is the glory of the *Unitas Fratrum* that it exists for missions. The church and the

missionary society are identical. It is said that, taking their whole history into account, their converts in foreign lands outnumber those at home three to one. They give annually per capita to foreign missions the unrivaled sum of \$6.57.

In the Walhalla, near Ratisbon, Count Zinzendorf's bust holds a merited place among the great men of Germany, and his epitaph closes with the words: "He was ordained that he should go and bring forth fruit, and that his fruit should remain." At a church conference in Holland, in 1741, he said: "The whole earth is the Lord's; all men's souls are his; I am a debtor to all."

QUESTIONS

1. What was the ancestry of Count Zinzendorf, and when was he born?
2. At what age did he make a covenant with God?
3. What was the mental and spiritual history of his youthful years?
4. What persecuted people did he defend and help?
5. What event in 1731 gave direction to his missionary impulses?
6. With what equipments did the Moravians start to the island of St. Thomas?
7. How long has the Moravian Church been a center of missionary influence, and how wide has been the field of its activities?
8. What is the ideal of the Moravian Church?
9. How do its gifts compare with those of other believers.
10. In what saying did Count Zinzendorf express his viewpoint of the world and of his own mission in it?

CHAPTER IV

DAVID BRAINERD, MISSIONARY TO AMERICAN
INDIANS

Now and again God sends into the world a soul who has the effect upon us of humiliation and inspiration. In the presence of David Brainerd's fervency there is no occasion for any one to boast, while in the presence of his accomplishments there is occasion for all to hope. The times in which he lived were a dark background to his bright and brief career. The tide of evangelical religion was very low in the eighteenth century. It was the age of Paine in America, Bolingbroke in England, and Voltaire in France. Ritualism, rationalism, and hyper-Calvinism were among the forces that destroyed the vitality of Protestant churches. The themes of the pulpit were foreign to the Scriptures, and the people were left in ignorance of the Gospel and their own spiritual needs. In England it was not unusual for the rector to shorten the prescribed morning service on Sundays that the people might enjoy a boxing match or a bull fight in the afternoon. Even education seemed to be divorced from religion since it is stated that as late as 1795 there was but one communicant among the under-graduate students

of Yale College. Puritanism, spite of all that was staunch and great in it, became in some ways bigoted and unlovely, having gotten its spirit imbued rather with the legalism of the Old Testament than with the gace and truth of the New. Such a century, reaching its political climax in two great revolutions, one in America and the other in France, could not be expected to do very much in the way of world-wide evangelization. It is not surprising that the proposition to evangelize heathen nations should be frowned upon by churches and ecclesiastics in the days when they were contending at home over ritualism and puritanism, and when May-poles, and mince pies at Christmas, and church organs became crucial questions; when England indulged in slave-trading and America in slave-holding; and when it was generally supposed that evangelization was detrimental to trade.

Spite of all this, however, there were some feeble attempts at missionary enterprise in the eighteenth century, among which was the organization of a Scotch society in Edinburgh called "The Society for Promoting Christian Knowledge." It was this society that supported David Brainerd and a few other missionaries among the Indian tribes of what are now the Eastern States. Young Brainerd had made special preparation for

the ministry when the Edinburgh Society laid upon his conscience the duty and the peril of work among the red men. He accepted the call, and in the latter part of 1742 he entered upon the work. From the following entries in his diary we may know his spirit in undertaking it:

“Nov. 24.—Came to New York. Felt still much concerned about the importance of my business; put up many earnest requests to God for his help and direction; was confused with the noise and tumult of the city; enjoyed little time alone with God, but my soul longed after Him.”

“Dec. 1.—My soul breathed after God, in sweet spiritual longing and desire for conformity to Him; my soul was brought to rest itself and all on His rich grace, and felt strength and encouragement to do and suffer anything that Divine Providence should allot me. Rode about twenty miles from Smithfield to Newton.”

“Lord’s Day, Dec. 19.—At the sacrament of the Lord’s Supper I seemed strong in the Lord; and the world, with all its frowns and flatteries, in a great measure disappeared, so that my soul had nothing to do with them, and I felt a disposition to be wholly and forever the Lord’s. In the evening I enjoyed something of the Divine Presence; had an humbling sense of my vileness, barrenness and sinfulness. Oh, it wounded me to

think of the misimprovement of time! God be merciful to me a sinner."

Many quotations from Brainerd's remarkable diary might be given, showing how truly he was "instant in season and out of season"; how in much suffering and bodily weakness he traveled and preached; how he lived among the Indians in their wigwams; subsisted upon their coarse food; was lost now and again in their interminable woods; and slept in the cold at night, or praised God that he was led to find a house. And here is how this true servant of God felt about all these things. In the close of a letter to Mr. Pemberton about his work he says: "As to the hardships that necessarily attend a mission among them, the fatigues of frequent journeyings in the wilderness, the unpleasantness of a mean and hard way of living, and the great difficulty of addressing a people in a 'strange language'; these, I shall at present pass over in silence, designing what I have already said of difficulties attending this work, not for the discouragement of any, but rather for the incitement of all who 'love the appearing of the Kingdom of Christ' to frequent the throne of grace with earnest supplications, that the heathen, who were anciently promised to Christ for his inheritance, may now actually and speedily be brought into His kingdom of grace, and made heirs of immor-

tal glory." What a Pauline spirit is here! He rejoiced in tribulation for Christ's sake, and having put his hand to the plow, he never looked back, but his double desire was only that God might be glorified and the neglected red men redeemed.

At the close of his third year's work, his first in New Jersey, he wrote as follows:

"June 19.—This day makes up a complete year from the first time of my preaching to these Indians in New Jersey. What amazing things has God wrought in that time for this poor people! What a surprising change appears in their temper and behavior! How are morose and savage pagans, in this short period, transformed into agreeable, affectionate and humble Christians! And their drunken and pagan howlings turned into devout and fervent praises to God; they who were sometime in darkness are become light in the Lord. May they walk as children of light and of the day! And now to Him that is of power to establish them according to the Gospel and the preaching of Christ, to God only wise, be glory through Jesus Christ, for ever and ever. Amen."

Some men are even more remarkable for what they inspire than for what they do. Henry Martyn, by reading the life of Brainerd, decided to become a missionary and "imitate his example." William Carey likewise received inspiration and impulse from

the same source. A life that could in any way shape for the better such a great and devout soul as that of Jonathan Edwards must have been far beyond ordinary. In two respects, at least, it is thought that Edwards was moved to larger usefulness by this young man, whom he cared for in his last illness, and whose body he laid to rest as tenderly as a father could his own, or even his only child. It was through Brainerd that Edwards became a missionary to the Stockbridge Indians, and that he published his tract calling upon the Christian world to unite in prayer for the pagan world.

The memoirs of this "Missionary of the Wilderness" have been read and wept over for a hundred and fifty years by Christians of all lands and creeds and conditions. They are as full of life and power to-day as when Jonathan Edwards gave them to the press in 1749. His last words were spent in praising God. He said, "My heaven is to please God, to glorify Him, to give all to Him, and to be wholly devoted to His glory. That is the heaven I long for; that is my religion; that is my happiness, and always was ever since I supposed I had any religion. I do not go to heaven to be advanced, but to give honor to God. If I had a thousand souls, if they were worth anything, I would give them all to God. It is impossible for any rational being to be happy without acting all

for God. God himself could not make me happy in any other way. My heart goes out to the burying place; it seems a desirable place; but Oh, to glorify God! That is it! That is above all. There is nothing in world worth living for but doing good and finishing God's work; doing the work that Christ did."

This rapturous death was a fitting close to the life that had been thrown into the work with complete abandonment, for he went out saying, "Farewell, friends and earthly comforts, the dearest of them all; the very dearest, if the Lord calls for it. Adieu, adieu, I will spend my life till my latest moments in caves and dens of the earth, if the kingdom of God may be thereby advanced."

He died in his 29th year, at the home of Jonathan Edwards in Northampton, on October 9th, 1747. To the last, "the love of Christ and a benevolent desire for the salvation of men burned in his breast with the ardor of an unquenchable flame."

The Indian tribes to which he ministered in New York and New Jersey, at Kaunamuck and Crossweeksung and the forks of the Delaware, have long since passed away, but his example abides and many souls were redeemed. He solved for us the perplexing Indian problem, had we as a nation been wise enough to see it. We have yet to learn

that the best of missionaries are the greatest of statesmen, and that the keys of the kingdom of peace are in their hands.

QUESTIONS

1. What was the state of religion in the eighteenth century?
 2. What mistake did Puritanism make?
 3. What Political movements came to their crisis at the close of the century?
 4. How did all this affect missions?
 5. Under what society was David Brainerd sent out?
 6. To whom was he sent, and when did he begin the work?
 7. How did the work seem to him, and to whom did he go for help?
 8. How did he give expression to his own high spirituality?
 9. What effect had the gospel on the Indians of New Jersey?
 10. In what vein were his last words uttered, and how did he meet death?
 11. Where and when did he die?
 12. What great problem did he solve?
 13. What great men were directly helped by him?
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CHAPTER V

HANS EGEDE, PIONEER MISSIONARY TO GREEN- LAND

The pagan Eskimos of a hundred and seventy years ago are described by Dr. Arthur T. Pierson as "repulsive dwarfs, with minds

and hearts even worse dwarfed than their bodies. Their looks were ugly and their habits filthy. Mothers licked their children as cats do their kittens, and they all wallowed like swine in the mire of their uncleanness. Hans Egede found all his efforts for their uplifting met by resistance doggedly stubborn and malicious. They invoked the aid of their Angekoks (medicine men) to destroy him with their wizard arts, and when these failed they thought he must be the chief of wizards as his Master had been called the Prince of Demons. But the motto of these brave men was, 'Lose thy way but lose not thy faith in God,' and they held on and persevered in prayer."

Hans Egede was a Danish Lutheran Pastor upon whom the burden of the evangelization of the Eskimos rested for thirteen years. At the end of that period and after much secret prayer and planning he published a pamphlet entitled, "A Proposition for Greenland's Conversion and Enlightenment." This he sent to certain bishops, and the immediate effect of it was to bring down upon him a storm of opposition. His wife wept and plead with him, and prayed that he might not undertake the work. He was tempted to give it up, but was comforted and saved by Matthew 10-37: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or

daughter more than me is not worthy of me." Very soon his brave wife was won to his plans, and stood to the day of her death heroically by his side. On the third of May, 1721, he sailed for Greenland, having in hand only such small means as he and a few friends could command. The Danish government granted him a little salary of 600 kroners, (about \$160) per year, but, upon the accession of Christian VI., even this was withdrawn. Afterward, however, the government renewed its help to the mission.

There is both heroism and pathos in the way Hans Egede became an Eskimo to the Eskimos. "With immense labor he mastered the Greenland tongue, which is a terrible jargon of rough sounds and guttural grunts like the crashing of avalanches and the groaning of icebergs. He brought up his children with the Greenlanders that they might acquire the language and the accomplishments upon which the people prided themselves. He found an especial helper in his son Paul, who was afterward his successor and the maintainer of the mission. There is something very affecting in the way he dealt with Greenlanders in reference to divine truths. He had his son draw pictures of Bible personages and events, which he then explained to the natives as well as he could. He received Eskimo children into his home that he

might get the language from them and win the affection of their parents. He did not shrink from living in their fearfully foul and offensive huts. He and his faithful wife knew nothing save love and patience, the fruit of their faith in Him who had called them."

On New Year's day, 1725, he baptized his first convert, Frederick Christian. This man became a trusted teacher, but, to the great sorrow of the missionary he died in 1731 of the small-pox contracted from a boy who had been sent to Copenhagen for instruction, and who, upon his return, sickened and died with the disease. Worse still the disease became a plague in the parish, and 500 died within a few months. Before it was abated between two and three thousand died. "Egede lived, as it were, in a graveyard." He and his wife carried consolation to the dying, sought out the poor and ministered to them, and even carried the sick into their home that they might if possible nurse them back to health. It was a season of great trial, the more so as the pagan people blamed Egede and his religion for this calamity.

After fifteen years of toil and teaching his son Paul was able to take charge of the work, and he therefore returned to Denmark, taking with him his son Nils and two daughters, and, sadly enough, the remains of his brave and devoted wife. But he did

not cease his work for Greenland. "Through his influence the king founded a seminary for the education of teachers and missionaries, and he was appointed superintendent. In 1740 he was made Missionary College director for all the work in Greenland. This caused him much suffering, for they were not particular enough in choosing missionaries, and the work languished." In 1747 he retired to a quiet home where, in 1758, he died.

All Greenland has become nominally Christian, though, in many cases, the people retain some of their pagan customs. The native population is small, being not far from 10,000. It is estimated that 8,300 of them are Lutherans and 1,600 Moravians. There are plans looking to the union of these two peoples under the one Lutheran mission. One biographer, closing his account of Egede's life well says: "The faithful founder of the mission shall join one day with a great multitude saved in Greenland to sing 'Unto Him that loved us and washed us in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever.'"

QUESTIONS

1. Master Dr. Pierson's description of the unevangelized Esquimos.
2. Who was Hans Egede, and what burdened his heart?

3. How were others affected by his "Proposition for Greenland's conversion"?
 4. What support was finally granted him?
 5. When did he sail for Greenland, and who was his first convert?
 6. Describe his work with reference to the language and habits of the people.
 7. Describe his work during the small pox plague.
 8. How long did he remain in Greenland?
 9. What further work did he do for Greenland?
 10. What is the present religious condition of Greenland?
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CHAPTER VI

WILLIAM CAREY, THE FATHER AND FOUNDER OF MODERN MISSIONS

The year 1792 claims the birthday of modern missionary organization. It marks an era comparable to that of 45 A. D., when Paul and Barnabas were set aside by the Holy Spirit to their appointed work among the Gentiles. Or to that of 1517, when Luther nailed his theses to the church door in Wittenburg. On October 2d of that year there was held in the little town of Kettering, in the county of Northampton, England, an annual meeting of Baptist ministers, who organized themselves into a missionary society for the purpose of carrying the Gospel to the unevangelized parts of

the earth. A notable sermon preached by William Carey the year before on the theme, "Expect great things from God; attempt great things for God," was the inspiration of this organization. His text was Isaiah, liv: 2-3. He was the pioneer, therefore, not so much of missions, as of missionary societies, or such associated work in missions as enlists great multitudes of people, and makes possible great and permanent missionary enterprises.

The following is Dr. George Smith's account of the foundation of the Baptist Missionary Society. "Retiring to the little parlor of the widow Beebe Wallis, in a white house still visible from the Midland Railway, twelve ministers contributed 13 pounds 2 shillings, and a sixpence, and passed these resolutions:

"Desirous of making an effort for the propagation of the Gospel among the heathen, agreeably to what is recommended in Bro. Carey's late publication on that subject, we, whose names appear on the subsequent subscription, do solemnly agree to act in society for that purpose.

"As in the present divided state of Christendom it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission it is agreed that this society be called the Particular (Calvinistic) Baptist Society for the

propagating of the Gospel among the heathen.

"As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered as a member of this society."

William Carey was born in 1761 in the town of Paulerspury, England. He was gifted with an insatiable thirst for knowledge, unusual powers of acquisition, a dauntless will and the capacity for endless "plodding," . . . the only genius for which he gave himself credit. When he was a lad he stocked his room with flowers and butterflies and bugs. He had such a genius for discovery that his playmates called him "Columbus." Without grammar or dictionary he learned to read French in three weeks from a French translation of an English work. He was at one time a recognized liar of good ability, and is even accused of theft. But he was converted at eighteen, and his saintliness became supreme. At seventeen he was apprenticed to a shoemaker, and at twenty he was married, unfortunately to a woman mentally unsound and therefore "querulous, capricious, obstinate," and unsympathetic with his great life aims.

He "cobbled, peddled shoes and studied during week days, opened a school at night for those poorer than himself, and preached for the Baptists on Sundays."

Three circumstances contributed to Carey's missionary convictions. The first was the reading of the voyages of Captain Cook. This directed his attention to the religious condition of mankind, and so thorough was his study of the subject that when his friend Andrew Fuller visited him in Moulton (where he was residing as pastor of the Baptist church) he saw on the wall of his shoeshop a map of the world, upon which was set in an orderly way facts and figures regarding the heathen nations, and what needed to be done for their evangelization. No doubt such a map was an unusual ornament to the walls of a shoeshop, but it must have comported well with the Greek and Latin and Hebrew books not unfrequently found in that shop.

The second circumstance was a sermon by Mr. Fuller on the subject, "The Gospel worthy of all acceptance," "which convinced Carey, in spite of any hyper-Calvinistic teaching to the contrary, that it was the duty of all men to believe, and what was more to the point just now, the duty of Christians to go everywhere telling the glad tidings to all."

The third circumstance was the republica-

tion of a tract by Jonathan Edwards, our own great American, which was entitled, "An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion." Carey's soul was fired with the conviction that it is the duty of Christians to carry the Gospel to the heathen, and while his brethren joined in prayer on the first Monday of each month for the spread of the Gospel, "in the most distant parts of the habitable globe," it was left to Carey himself to project the practical experiment of a society for the purpose with a union of prayers and gifts as its fundamental basis. His suggestion was, "United prayer and a penny a week from every communicant."

In 1793 the Society decided to send out a certain Dr. Thomas, a Christian physician, who had been in Bengal for some years, and to send with him a companion "if a suitable one could be obtained." Immediately Carey offered himself. The circumstances of his offer will bear many a repetition. "Having been greatly impressed by perusing Mr. Thomas's account of the religious conditions of the heathen, Andrew Fuller remarked that 'there is a gold mine in India, but it seemed almost as deep as the center of the earth.' When he asked, 'Who will venture to explore it?' 'I will venture to go down,' was the instant reply of Carey, 'but remem-

ber that you,' addressing members of the society, 'must hold the ropes.' 'This, said Fuller, 'we solemnly engaged to do, pledging ourselves never to desert him as long as we lived.' "

Thus the first society having distinctively in view the heathen nations was formed, and thus its first, and without doubt its greatest, missionary was received as a gift upon its sacred altar of worldwide love and enterprise. By the self-sufficient and the indifferent, Carey was sneered at as "the consecrated cobbler." The aged Dr. Rylnad had called him "a miserable enthusiast," and at one time ordered him to sit down for merely proposing the question of the advisability of Christian missions to heathen people. "The preposterous inadequacy" of the 13 pounds 2 shillings and sixpence contributed by the impecunious preachers for the conversion of 420,000,000 of people afforded Sydney Smith and other wits a source of fun for many years. But the hand of God was in this movement and he will have no flesh to glory in his presence. He chooses the weak things of the world to confound the mighty, and things that are not to bring to nought things that are.

With great difficulty, though at last with great joy, Carey induced his wife and therefore his children to go with him, though he had fully determined to go without them.

Shamefully enough, he was not permitted to sail on an English vessel, the East India Company being opposed to the work of missionaries. He sought out a Danish vessel on which he sailed June 13th, 1793, and he landed at Calcutta, November 9th, after a stormy voyage.

In the "Missionary Review of the World," October, 1889, there is such an admirable summary of Carey's first years in India, from the pen of James M. Ludlow, that we do not hesitate to give it to our readers.

"At Calcutta Carey and his companions were not allowed to engage in religious work. For months they lived in abject poverty. Carey finally went inland and built a bamboo house in a neighborhood infested with tigers, hired out as an assistant in an indigo factory, and, while thus engaged studied the Bengali language, talking the Gospel in it as fast as he learned the sacred words. He set up in the corner of the factory a rude printing press, to which he was so devoted that the natives thought it was his god. On this he printed with his own hands portions of the Bible as he translated it.

"Able to earn money in the factory, the self-sacrificing man declined to receive any salary from the friends in England. He soon fell a victim to fever. His children sickened. One died. The insanity of his

wife developed into actual mania. But he worked on without abatement of zeal. Beside his house he built a chapel and preached to the natives, though such multitudes came that they thronged the outsides more frequently than the inside. He visited two hundred villages, every one he could reach from his boat, which was his sleeping place and his library; for all the while he was studying the Sanskrit, the mother tongue of the various Indian languages. He saw that the Bible must be laid beside the Shastras of the Hindus; that it, the divine light, could evangelize India . . . he could not. The great soul thus faced the immense problem of making himself to India what Ulphilas had been to the Goths, and Jerome to the Latin world, giving those vast millions the Bible in their own tongue. In the meantime the letters of Carey to friends in England electrified the home church with his own spirit. To his personal influence we trace the formation of three great missionary societies; the London Missionary Society, representing various denominations of dissenters; the Scottish Missionary Society, representing Presbyterianism, and the Church Missionary Society in the Established Church. Individual Christians, too, caught Carey's enthusiasm. After reading the account of his project, Robert Haldane sold all his possessions, and gave \$200,000 to

found a similar work in Benares, which, however, was prevented by the cruel timidity of the secular authorities."

In 1799 Carey was joined by his two great co-workers, Marshman and Ward, and the three settled on Danish territory at Serampore, thirteen miles above Calcutta, on the west bank of the Hugli River. The three men entered into a covenant by which they formed a community of goods and of labor, and there is perhaps nothing in missionary history more delightfully Christlike than the fellowship of these men.

On Christmas day, 1800, Carey baptized his first Hindu convert, having waited seven years for this first-fruit. There was great joy in the mission; in holy rapture they exclaimed, "The door of faith is opened to the Gentiles, who shall shut it? The chain of caste is broken, who shall mend it." The name of this brave convert was Krishna Pal, and it should not be forgotten that he was the author of the Christian hymn,

"Oh, thou, my soul, forget no more
The friend who all thy sorrows bore;
Let every idol be forgot,
But, oh, my soul, forget Him not."

The really great work to which Carey devoted his life was the translation of the Scriptures, and their publication in the various languages of India. On the 7th of

February, 1801, the New Testament was issued in Bengali. It was a great undertaking, and upon its completion a meeting was called for special thanksgiving to God. "The missionaries and the Hindu brethren, with the sisters, were present. Krishna offered prayer; Carey delivered an exhortation in English and in Bengali from the text, Let the word of Christ dwell in you richly; and a hymn was sung which Marshman had composed for the occasion." The first and last stanzas of this jubilant hymn are as follows:

"Hail, precious book divine;
Illuminated by the rays,
We rise from death and sin,
And tune a Savior's praise;
The shades of error, dark as night,
Vanish before thy radiant light.

"Deign, gracious Savior, deign,
To smile upon thy Word;
Let millions now obtain
Salvation from the Lord;
Nor let its growing conquests stay
Till earth exult to own its sway."

After this it was a beautiful custom with these missionaries, whenever a translation was completed and published, to place it on the communion table and dedicate it to the service of Christ. And how often they were privileged to do this, and experience the great joy of it! The story of Carey's trans-

lations is wonderful. One cannot say that it was a miraculous work that he did, but it is the more wonderful because it was not miraculous. The whole Bible was translated into six languages; the New Testament, into twenty-three; and portions of it into various dialects, reaching a grand total of forty, and making the Gospel available to three hundred millions of human beings!

The publication of the Bengali New Testament drew attention to the eminent scholarship of Carey, and, in 1801, he was appointed professor of that language in the Government College at Fort William, an institution founded by Lord Wellesley. Carey stipulated that his duties as teacher should not interfere with his work as a missionary. His salary was placed at 600 pounds, or nearly \$3,000 a year. Soon he was made professor also of Sanskrit and Mahratta, with a salary of 1,500 pounds. This position he held until 1830, or till within four years of his death. One naturally reflects that a missionary with a salary of \$7,000 a year is well off. "But," says his biographer, "with a disinterestedness which is beyond all praise, the whole of this income, with the exception of some 40 pounds needed for his support, and that of his family, and a small sum beside to furnish him with decent clothing for his duties at the college, was devoted to the purposes of the mis-

sion." In the same spirit Marshman labored in a boarding-school, which so prospered as to bring the mission a profit of 1,000 pounds a year. From first to last this Christly company of men contributed to the mission close upon 90,000 pounds of their own earnings.

In addition to his teaching and preaching and translations Carey had to prepare grammars in various languages for his students in the college, and one of his great works was the completion of a voluminous Bengali dictionary. This wonderful man was also a botanist and edited the journal "Flora Indica." "He founded the Agricultural Society of India. He made the first dictionary of Oriental languages. He established the first distinctly Christian College in heathen lands, under the patronage of the King of Denmark. He started the first newspaper in the East. His was the first clear and potent voice which the British authorities heeded in suppressing the cruelties of infanticide, the murder of widow burning, and the living sacrifice to Jugger-naut."

Dr. Smith attributes to him also the establishment of the first medical mission, the establishment and maintenance of at least thirty large mission stations, besides the help rendered to Judson's great work in Burmah, the first public library in India, and the first translations into English of the great San-

skrit epics, the Ramayana and the Mahabharita.

Carey has been named the most honored and most successful missionary since the days of the apostles. His work in Bengal extended over forty-one years without a visit to his native land. One of the most sweetly sacred spots of the earth is the Serampore graveyard, where the ashes of Carey, Marshman, and Ward, lie at rest side by side till time shall be no more.

There are now about 300,000,000 of people in India. If they should join hands they would reach three times round the globe at the equator. In 1891 there were forty societies at work; there were 4,200 stations and out-stations, and 2,500 incidental preaching places. Three fourths of the people are Hindus; 57,000,000 are Mohammedans; 7,000,000 are Buddhists, and 11,000,000 belong to minor sects. About two millions and a half are recognized as Christians, but only 750,000 are enrolled as Protestant adherents, and 235,000 as Protestant communicants. Mr. Dennis summarizes the growth in missionary enterprise as follows: From 1851 to 1890 ordained missionaries increased from 339 to 857; native ordained preachers from 21 to 797; native lay preachers from 493 to 3,491; lady foreign missionaries from none to 3,278; these last show the rapid growth of

zenana missions, a new and mighty agency for the evangelization of India. There are 81 theological training schools with 1,584 pupils, and the mission schools of all societies number 6,737, with 238,171 pupils. There are 166 hospitals and dispensaries, with 97 foreign and 168 native medical missionaries. The Christian population increases 86 per cent. every ten years.

QUESTIONS

1. What is noteworthy about the date 1792?
2. In what sense was William Carey the father of modern missions?
3. What was the theme of his great missionary sermon?
4. What was the name of the society organized?
5. How much was its first offering?
6. What was the date of William Carey's birth and death?
7. What was his trade?
8. When was he converted, and married, and when did he sail for India?
9. What three circumstances aroused him to his great interest in missions?
10. What trading company opposed him?
11. What did he do for a support in India?
12. What were his obstacles and sorrows?
13. What great problem did he face?
14. Who joined him in 1799?
15. Where did they settle?
16. What covenant did they make?
17. Who was the first convert, and when was he baptized?
18. What was Carey's greatest work?

19. Into how many languages was the whole Bible translated? The New Testament? Portions?
 20. In what college did Carey become a professor?
 21. How did he dispose of his large salary?
 22. Name his other achievements?
 25. How long was he in India without a return home?
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CHAPTER VII

HENRY MARTYN, METEOR-LIKE MISSIONARY TO INDIA AND PERSIA

There is an unusual fascination about the name of Henry Martyn. His career was as brief and brilliant as that of a meteor. He blazed for a little while amidst the darkness of India; then flashed across Persia; then expired at Tokat in Asia. He was an Englishman, born at Truro in 1781; he died in 1812. He was set apart for a scholar, and his ambition was matched by his brilliancy.

He attained to the highest honor in Cambridge University, that of senior wrangler in mathematics. He loved poetry, and was masterly in his knowledge of Greek and Latin literature. His mind was at ease in any study but never at rest. He was a man of action as well as of meditation, and as a youth he boasted of never having lost an hour.

Before his conversion he was by no means saintly. He was passionate, disposed to jealousy, and at times almost violent. At table he once threw a knife at a companion, which fortunately missed its aim. A devout sister endeavored to lead him to Christ, but only to his irritation. "Invitations to repentance and humility only vexed him, until the sudden announcement of the death of his beloved father came upon him like lightning out of a clear sky. His sister wrote him that the last words of the dying man were, 'All is vanity; the only excellence is humbleness and childlike belief upon God's grace in Christ Jesus.' " He was smitten with regret and a dread of the wrath to come. He began to read his neglected Bible and to pray, and his religious studies and struggles went on side by side with his hard reading previous to his final examination. His deepest regret upon attaining the highest university honors was that they came too late to give his father joy. He said, "I obtained my highest wishes, but was surprised to find that I had grasped a shadow." He could go to none but God for the forgiveness that could never be spoken by his earthly father; he saw the sinfulness of sin; his pride was crushed; he gave himself to Christ, and thereafter his brilliance and his ambition were under the regnancy of his new-found Over-Lord.

He graduated in 1801, at twenty years of age. Banishing secular ambition, and the emoluments that awaited him in a university chair, he determined to devote his life to the ministry of the Gospel. At that time the religious circles of England were being greatly moved by the careers of such men as David Brainerd and Freidrich Schwartz and William Carey. With a devotion absolutely chivalrous, Martyn threw himself into the cause of missions. He knew what he was doing. It was not the romance of missions that drew him on, but the hardship and danger involved. He was physically weak, and predisposed to disease, and he shrank from the dreary and lonesome and loathsome side of the work. He said, "This is more than flesh can endure." He deeply loved a rare young girl, but she could not go with him, and he gave her up together with many a minor sacrifice, and committed himself to God in the language of the dying Savior, "Lord, into thy hands I commend my spirit."

He sailed for India in 1805, and was nine months on the way. On the ship he frequently preached in the face of carelessness and the teeth of contempt. Upon his arrival in India he was felled with fever, but his heroic will soon overcame even disease. He refused to remain in Calcutta and pushed his way inland, in a little boat, up the

Ganges. "During the day he translated the Scripture into Bengali by the aid of his boatman, and at night he preached to the natives on shore. Passing into new provinces he found new dialects to be mastered. His rare scholarly habits and genius came to his help. At Dinapore we find this in the diary of a day: 'Morning in Sanscrit; afternoon, Bahar dialect; continued late at night writing on parables in Bengali. The wickedness and cruelty of wasting a moment when so many nations are waiting till I do my work!' He finds that he has use for Arabic, too, in dealing with the Mohammedans, and masters that tongue. Then Persian. The man seems to have been a mixture of Max Muller and Livingstone."

At Dinapore he soon had five schools attended by many children, and on Sundays he preached four times regularly to Europeans and natives. When he saw devil worship and widow burning he felt "as if standing in the neighborhood of hell." He was made chaplain at Dinapore, and was greatly grieved that his devotion and earnestness were jeered at by his own countrymen, and that they were suspicious of his preaching to the natives. He longed to see a Christian school established at Benares, a city remarkable among other monstrosities of idolatry for its vast temple of monkey gods. He said such a school would be like

the ark of God brought into the house of Dagon, and that if nothing else came of it the children would grow up ashamed of the idolatry and other customs of their country.

Weak and fainting with fever, he pressed on into the interior, preaching at the barracks of the English soldiers and to natives, and translating portions of the Bible. He reached Cawnpore borne in a palanquin, "half dead." He fainted when he was carried into a house, and shortly after his health broke completely down. He decided to return to England, but not satisfied with his translation of the New Testament into Persian, he planned to pass through Persia and delay long enough to revise it. "Pale, emaciated, too weak to speak except in a low voice, he seemed to live only by force of soul. They beheld him standing on the verge of another world rather than about to endure another earthly journey." After a terrible trial upon burning plains, with the thermometer at 120 to 126, he reached Shiraz, wrapped in blankets to exclude the heat, "his skin dry as a cinder, his pulse convulsive." Within a year he completed his translation. He debated with learned Persians and Mohammedans, and had both arguments and stones hurled at his head. When he attended a reception at the palace of the Vizier, Bible in hand, the latter

admonished him to say, "God is God, and Mohammed is his Prophet." He replied, "God is God, and Jesus is the Son of God." They threatened to burn out his tongue for blasphemy, and would have trampled his translation under their feet had he not rushed among them to its rescue.

On his way to England he died at Tokat in Asia Minor. The last entry in his diary, written shortly before his death, in a garden where he rested while his horses were being changed, is this: "Ah, when will time make place for eternity! When will appear the new heavens and the new earth in which dwelleth righteousness! There nothing unclean shall enter. No evil such as has made men lower than wild beasts. There shall be seen or heard none of those vicious things which increase and embitter here below the sorrow of one who is dying." He died in loneliness October 16, 1812, not thirty-two years of age. His dragoman marked his grave with a simple stone, but now upon his monument there is this tribute in four languages: "May travelers of all nations, as they step aside and look upon this monument, be led to honor, love and serve the God and Savior of this devoted Missionary." "England," says Dr. James M. Ludlow, "has spent millions of money and many lives of soldiers in Persia, but the work of Henry Martyn, though his face was

hardly known to its people, has accomplished a thousandfold more."

Lord Macaulay, with a quick sense of the heroic wherever it appears in history, has framed this touching tribute to the memory of Martyn:

"Here Martyn lies; in manhood's early bloom
The Christian hero found a pagan tomb;
Religion, sorrowing o'er her favorite son,
Points to the glorious trophies that he won.
Eternal trophies, not with slaughter red,
Nor stained with tears by hopeless captives shed,
But trophies of the cross. For that dear name
Through every form of danger, death and shame,
Onward he journeyed to a happier shore,
Where danger, death and shame are known no
more."

QUESTIONS

1. What were the native traits of Martyn's mind?
2. When was he born and at what age did he die?
3. What was his disposition before conversion?
4. What event brought him to penitence?
5. At what age and with what honors did he graduate?
6. By whose lives was he led to a missionary career?
7. When did he sail for India?
8. Recall his activities at Dinapore.
9. How was he affected by devil worship and widow burning?
10. What did he predict as the affect of Christian schools?
11. To what inland city did he go from Dinapore?
12. What was his physical condition?

13. Upon what did he determine before returning to England?
 14. What did he accomplish in Persia?
 15. Where and when did he die?
 16. Describe his monument, and form an estimate of his influence.
 17. Commit to memory Lord Macaulay's praise of him.
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CHAPTER VIII

ADONIRAM JUDSON; PIONEER MISSIONARY TO BURMAH

One hundred and eleven years ago there was born in Malden, Mass., the subject of this sketch. As a child he was unusually bright and robust. He read the Bible at three years of age. At four he played preacher with his little sister for an audience. At fourteen he was prepared for college. At sixteen he entered Brown University a year in advance; at nineteen he graduated with the highest honors.

His brilliant and daring mind was for a while swept from its anchorage of faith in God and Christ and the Bible. He felt the full force of ultra-rationalism, and the full distress of doubt. But his moral nature was keenly alive; he felt the exceeding sinfulness of sin, and he found no rest till he

returned to Christ and was enabled to cry out with Thomas: "My Lord and my God." He reached the recovery of his faith by a way that was entirely noble and natural. First having been roused by the death of a brilliant companion in doubt, he turned to the Bible and to the evidences of Christianity. He became a student in Andover Theological Seminary, and "opened all the doors of his soul to the light of the truth." He found the evidence adequate; the hunger of his soul was satisfied; and "with his whole nature he surrendered to the will of God, recognizing Christ in his atoning character, and accepting him as his Savior."

With him the logic of the acceptance of Christ was an obligation to service, and he decided to devote his life to the salvation of lost men. In 1809 he united with the Congregational Church in Plymouth, of which his father was pastor. In the same year, by the reading of Buchanan's "Star in the East," his devotion to the ministry of the Word received a missionary bent, and he gave himself "in enthusiastic and thoughtful consecration to the evangelization of the heathen."

In 1812 Adoniram Judson married Ann Hasseltine, who until the autumn of 1826 shared his trials and his triumphs. She ranks among the most devoted and heroic women of earth, and a sketch of her life

will be found in the pages below. In the year of their marriage they, together with others, set sail for India, and became the first American representatives of the cross in the land of the trident.

The name of Judson is connected with the organization of two of our greatest American missionary societies. "In 1806, at a gathering of four students of Williams college, under the lee of a haystack where they had taken refuge from a thunderstorm, one of the number, Samuel J. Mills, proposed that they attempt to send the Gospel to the heathen, and said, 'We can do it if we will.' Two years later Mills and several others signed a pledge binding themselves to the foreign work, should it be possible for them to go. In 1810, Mills, again leading, with Judson, Newell and Nott, all students at Andover Theological Seminary, met a number of ministers in the parlor of Professor Stewart, and in response to their appeal to be sent to foreign lands, received the assurance, 'Go in the name of the Lord, and we will help.' The next day two of these ministers on their way to the General Association of Massachusetts, at Bradford, formed the plan of the American Board of Commissioners for Foreign Missions, which three days later, June 29th, was adopted by the association." This board has now many prosperous missions in many lands, and its

income last year was \$687,209. It was under this newly organized board that Judson and his companions sailed for Calcutta February 19, 1812.

Had it not been for a change of sentiment on the subject of baptism the life of Judson would probably have been spent under the support and direction of the American Board. While translating the New Testament during the long voyage out, he used frequently to say, "The Baptists are right in their mode of administering the ordinance." Thus disturbed he turned to the study of the Bible, with the result that he became convinced that immersion and not sprinkling or pouring was "the original, normal form of baptism." In this study and conclusion his wife joined him; and strange to relate, Mr. and Mrs. Rice, who were sailing at the same time by another ship for the same port, and under the same board, became similarly convinced of their duty in regard to this ordinance. The following interesting extract from a letter of Mrs. Judson's is expressive of their struggles and convictions at this time. She says: "After closely examining the subject for several weeks we were constrained to acknowledge that the truth appeared to lie on the Baptists' side. It was extremely trying to reflect on the consequences of our becoming Baptists. We knew it would wound and grieve our

dear Christian friends in America—that we should lose their approbation and esteem. We thought it probable the commissioner would refuse to support us, and what was more distressing than anything, we knew we must be separated from our missionary associates, and go alone to some heathen land. These things were very trying to us, and caused our hearts to bleed for anguish. We felt we had no home in this world, and no friend but each other. Our friends at Serampore (the Baptist mission under William Carey) were extremely surprised when we wrote them a letter requesting baptism, as they had known nothing of our having had any doubts on the subject. We were baptized on the 6th of September, 1812, in the Baptist chapel in Calcutta.”

No incident of his life speaks more eloquently of Judson’s candor and courage than this one. The results of his action were more far-reaching than he could have dreamed. On September 12th he wrote to Dr. Bolles of Salem, Mass., saying: “Within a few months I have experienced an entire change of sentiment on the subject of baptism. My doubts concerning the correctness of my former system of belief commenced during my passage from America to this country, and after many painful trials, which none can know but those who are taught to relinquish a system in which

they have been educated, I settled down in the full persuasion that the immersion of a professing believer in Christ is the only Christian baptism.

"Mrs. Judson is united with me in this persuasion. We have signified our views and wishes to the Baptist missionaries at Serampore, and expect to be baptized in this city next Lord's Day.

"A separation from my missionary brethren, and a dissolution of my connection with the Board of Commissioners, seem to be necessary consequences. The missionaries at Serampore are exerting themselves to the utmost of their ability in managing and supporting their extensive and complicated mission. Under these circumstances I look to you. Alone, in this foreign, heathen land, I make my appeal to those whom, with their permission, I will call my Baptist brethren in the United States."

This appeal, says a biographer, "met with an enthusiastic response, and resulted in forming the American Baptist Board of Foreign Missions, an organization which, in 1845, assumed the name of the Baptist Missionary Union. Thus were formed two noble institutions which have dotted with their missions almost the whole extent of heathendom."

It seems like an irony of history that Jud-

son and his associates should have been warned out of India, not by the idolatrous natives, but by presumably Christian Englishmen. At that time the East India Company, a British trading company, was bitterly hostile to missionary enterprises by reason of the mercenary and mistaken theory that the work of missionaries would be detrimental to trade. Among the results of the Sepoy mutiny and its suppression, this company was swept out of existence in 1858, and India was transferred to the British crown and thrown open to missionary enterprise.

Being driven from Bengal, Judson, after many trials, landed at Rangoon, in Burmah, on the 13th of July, 1813. He accepted this as his providentially appointed field, and immediately began the study of the language in which he became so proficient that he spoke and wrote it with "the elegance of a cultured scholar." So wholly did he give himself to the language of the Burmese that when he returned to America he found it difficult to express himself in English. But Burmah was not hospitable to the Gospel. The government was wholly despotic; the natives were superstitious and their rulers intolerant. While the religion of Buddha had loaded the people with moral precepts it had furnished them no motives for obedience, and while it had burdened

them with religious rites it had left them sunken in hopeless idolatries and their correlative evils. Like Paul waiting at Athens, the spirit of Judson was stirred within him when he saw the people wholly given to idolatry. As soon as he could converse with the Burmese he opened a zayat in the street for the reception of inquirers, a kind of rest-house in imitation of those attached to the pagodas. He spent whole days thus with the people, and multitudes heard from him the story of the cross. But his days grew into months and years with no visible fruits of his labor. The Burmese were cautious and captious. The churches at home grew impatient, and this was an additional sorrow to him. Six years passed and not one native had been led into the waters of baptism. But Judson never wavered, and through all those years the glory of his heroism shone like a star of the first magnitude. In a letter to Mr. Rice, who afterwards became his co-worker, he wrote:

“If any ask what success I meet with among the natives, tell them to look at Tahiti, where the missionaries labored nearly twenty years, and not meeting with the slightest success began to be neglected by all the Christian world, and the very name of Tahiti was considered a shame to the cause of missions; but now the blessing begins to descend. Tell them to look at

Bengal also, where Dr. Thomas had been laboring seventeen years before the first convert, Krishno, was baptized. When a few converts are once made things move on. But it requires much longer time than I have been here to make an impression on a heathen people. If they ask again, what prospect of ultimate success is there? tell them, as much as that there is an almighty and faithful God, who will perform his promises, and no more. If this does not satisfy them, beg them to let me stay and make the attempt, and let you come, and to give us our bread. Or, if they are unwilling to risk their bread on such a forlorn hope as has nothing but the word of God to sustain it, beg them at least not to prevent others from giving us bread. And if we live some twenty or thirty years they may hear from us again."

On Lord's day, June 27, 1819, MOUNG NAU was baptized, the first fruits of the Burmese. He had been for some time a daily inquirer at the zayat, and at last penned the following letter in confession of his faith, a letter so interesting and characteristic as to merit a place even in our limited pages. "I, MOUNG NAU, the constant recipient of your excellent favor, approach your feet. Whereas, my Lords three have come to the country of Burmah, not for the purpose of trade, but to preach the religion of Jesus Christ, the

Son of the eternal God, I having heard and understood, am with a joyful mind filled with love. I believe that the Divine Son, Jesus Christ, suffered death in the place of men, to atone for their sins. Like a heavy laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so do you, sirs, consider that I, taking refuge in the merits of the Lord Jesus Christ, and receiving baptism in order to become his disciple, shall dwell one with yourselves, a band of brothers, in the happiness of heaven; and therefore grant me the ordinance of baptism. It is through the grace of Jesus Christ that you, sirs, have come by ship from one country and continent to another, and that we have met together. I pray the Lord's three that a suitable day may be appointed, and that I may receive the ordinance of baptism. Moreover, as it is only since I have met with you, sirs, that I have known about the eternal God, I venture to pray that you will still unfold to me the religion of God, that my old disposition may be destroyed and my new disposition improved."

By and by a church was gathered in Rangoon. The Government became so tolerant as to permit its worship, but converts were made under persecution and at the hazard of their lives. By the year 1822 a printing press had been established, and

the translation and publication of the New Testament was prosecuted with vigor. In times of fiercest persecution and deepest trial Judson turned to the work of translation for rest and inspiration. By this time also the mission force had been strengthened by a number of helpers, among whom was Dr. Price. Having been summoned by an imperial order to Ava, the capital, because of his medical skill, Judson accompanied him as an interpreter, and both were favorably received. When all seemed most promising for the mission there broke upon the workers unexpectedly the fiercest storm of trials. The war with England caused consternation and dismay. Rangoon was seized by British soldiers. The Burmese retaliated and treated all foreigners as spies or suspects. Price and Judson were thrown into prison at Ava. Then, during a period of twenty-one months, Judson endured those heart-sickening sufferings and indescribable indignities in which Mrs. Judson walked by his side with her angel ministries and almost superhuman devotion, till "her character rose to the height of the morally grand."

The English were victorious and the missionaries were at last released, and though the government would gladly have retained Judson as an interpreter, he was permitted to return to Rangoon, and Sir Archibald

Campbell sent him and his family down the Irrawaddy surrounded by eight gilded boats. "What do you think," he wrote, "of sailing down the Irrawady on a cool moonlight evening, with your wife by your side, and your baby in your arms, free—all free? I can never regret my twenty-one months of misery when I recall that one ever-delicious thrill."

Upon his return he found the native church in Rangoon scattered, and the mission house destroyed. Another church was started in Amherst under British protection. Then came a great bereavement. Mrs. Judson died while her husband was away on a governmental mission, and upon his return he found his home vacant, and saw her grave pointed out affectionately by native Christians—"the grave by the hopia tree."

"Smitten to earth, the bereaved husband turned to the source of strength that never failed him and labored on. The manuscript of the New Testament, that Mrs. Judson had kept secreted in the prison at Ava, was saved to him." He superintended the printing of it, and so gave himself to the translation of the Old Testament that on the 31st of January, 1834, he could say, "Thanks be to God, I can now say I have attained. I have knelt down with the last leaf in my hand, and imploring his forgiveness for all the sins that have polluted my

labors in this department, and his aid in future efforts to remove errors and imperfections which may necessarily cleave to the work, I have commended it to his mercy and grace, I have dedicated it to his glory."

In the same year he married Mrs. Boardman, the widow of George Dana Boardman, whose unfinished work she had carried on heroically for years in the Karen jungle till there was a church of two hundred members. To say that she was a worthy successor of Ann Hasseltine Judson is high praise, and it is merited.

The same year the native Christians in Burmah numbered 666. The next year 786 were added, and the next 1184. Thus were the white fields of Burmah beginning to yield their harvest.

After repeated attacks of sickness and because of the failing health of his wife, Dr. Judson sailed in 1845 for Boston. Near the island of St. Helena Mrs. Judson died, and there in a lonely grave her body is at rest. Lifting up his heart to God in such praise and resignation as can spring only from the deepest sorrow, he again set sail and completed the journey to his native land. He had been absent thirty-three years, and his presence in America was the signal for an enthusiastic welcome from all the churches. Great crowds greeted him wherever he appeared, and being too weak

for speaking, and feeling no longer at home in his native tongue, he addressed them through an interpreter.

But his heart was with his motherless children in Burmah, and with the young churches, the children of his spiritual travail. He returned to them, therefore, in 1846, having married Miss Emily Chubbuck, the "Fanny Forrester" of literary fame, a "gifted lady who cheered his last years with her love and her ministries." He had been engaged for some years upon a dictionary of the Burmese language, and though he was now broken in health, he labored on it unremittingly until he was smitten with fever in 1849. His only hope was a sea voyage. He set sail, and three days later died within sight of the mountains of Burmah, and his body was buried in the waste of waters. A paragraph from Mrs. Judson's account of his closing days is due to all who have been interested in this brief sketch of his career. "One day he said earnestly, 'I have gained the victory at last. I love every one of Christ's redeemed as I believe God would have me love them, and gladly would I prefer the meanest of his creatures, who bears the name, before myself.' . . . From that time no other word would so well express his state of feeling as that one of his own choosing,—peace. . . . 'Oh, the love of Christ! the love of Christ!' he would sud-

denly exclaim, while his eye kindled, and the tears chased each other down his cheeks. We cannot understand it now, but what a beautiful study for eternity!"

The population of Burmah is estimated at 10,000,000. In 1893 there were under the American Baptist Union 550 churches and 30,253 communicants. There were 500 mission schools, with 11,000 pupils. Six other societies have entered Burmah with success. A great work has been done among the Karens. The Bible has been translated into their tongue, and in 1878, fifty years after the baptism of the first convert, the native church numbered 20,000 communicants, while the adherents of Christianity are estimated at 200,000.

QUESTIONS.

1. Name some indications of Adoniram Judson's early brilliancy.
2. What were his religious experiences?
3. When was he converted, and when did he receive his earliest missionary impressions?
4. Who was his first wife, and how long was she spared to him?
5. What are the societies with the organization of which his name is connected?
6. When did he sail for Calcutta?
7. What great doctrinal change came over him during the voyage?
8. Cut loose from the Congregationalists, to whom did he appeal? What society was organized?

9. By whom was he opposed in Calcutta?
10. When did he reach Rangoon?
11. What was the religion of Burmah, and what were the social and governmental conditions of the people?
12. Describe his street preaching.
13. What were his discouragements, and in what spirit did he meet them?
14. Who was the first convert? When was he baptized? Recall his confession.
15. What event marred his work and caused fierce persecution?
16. How long was he a prisoner? Describe his freedom.
17. After the war how did he find the church in Rangoon?
18. When did Ann Hasseltine Judson die?
19. When did he complete the translation of the Bible?
20. Name other events of the same year.
21. When did his second wife die, and where was she buried?
22. What was his reception in America? How long had he been absent?
23. Whom did he marry? When did he return to Burmah?
24. Describe his last labors and his death.
25. What is the population of Burmah, and what can be said of the growth of the work among the Burmese and the Karens?

CHAPTER IX

ROBERT MORRISON, PIONEER MISSIONARY TO
CHINA

The career of Robert Morrison is so uneventful that it may be told in few pages. The student must not infer that it is correspondingly insignificant. On the contrary, he was indeed a chosen vessel of the Lord; his work was efficient, and his life heroic.

William Carey was a shoemaker, and Robert Morrison was a lastmaker. Like Carey, he had but an elementary education; like him also he hungered for knowledge, and worked at his trade with his book at his side. He was born in 1782 and died in 1834; his life, therefore, was mainly contemporary with that of Carey, and Judson, and Marsden, and Moffat, and Williams. At the age of thirteen he surprised his pastor by repeating the one hundred and nineteenth Psalm without a mistake, revealing a memory well adapted to the study of the Chinese language. At sixteen he united with the Scotch Church, of which his father was an elder, and soon he began the study of Latin and Greek and theology with the intention of preparing for the ministry. In order to gain an hour in the afternoon for

recitation in Greek and Latin he worked in the shop from six in the morning till six in the evening, and in eighteen months fitted himself to enter Hoxton Academy. In May, 1804, he offered himself to the London Missionary Society, and was taken into their training school. His own account of his call is so indicative of calmness and conscience as to merit the attention of all students of God's spiritual dealing with his chosen ones. He says:

“I should say that about two years after my conversion I was filled with an ardent desire to serve the Lord Jesus and the spiritual interests of my fellow men in any way, however humble. It was then I formed the desire of engaging as a missionary. I can scarcely call it a design; it was only a wish, and ardent desire. I was then in an obscure situation, nearly three hundred miles from town, and had no one to encourage or second me. For a long time I thought of it; the crying necessity of missionaries dwelt upon my mind. I prayed to the Lord to dispose me to that which was well pleasing in his sight, and if agreeable to his will to fulfill the desire of my heart. I conceived that nothing could be done without learning. I therefore saved a little money from what my father gave me, to pay a teacher of Latin, which I learned in the mornings before six o'clock and in the

evenings after seven or eight. . . . I am afraid I should sin if I should keep back. I do not consider it as good and laudable only, but as my duty. Knowing that Jesus wills that his Gospel shall be preached in all the world, and that the redeemed of the Lord are to be gathered out of every kindred and tongue and people; recollecting, moreover, the command of Jesus to go into all the world and preach the Gospel to every creature, I conceive it my duty as a candidate for the holy ministry, to stand candidate for a station where laborers are most needed."

Before going out he studied the spoken Chinese with the help of a native in London, and the written Chinese by copying a manuscript Latin and Chinese dictionary, and a version of the New Testament as far as Hebrews. It has been said that the requisites for the acquirement of the Chinese tongue are, "a head of iron, a chest of oak, nerves of steel, the patience of Job, and the years of Methuselah." "And yet," says Dr. Pierson, "we find Morrison plodding away undismayed at the task he had undertaken and laboriously copying Chinese manuscripts in the British Museum."

On the 31st of January, 1807, he left England for Canton by way of New York, the first Protestant missionary to the "Middle Kingdom." Other missionaries

had preceded him; the Nestorians by a thousand years; the Greek and Roman churches also had expended many efforts upon that land, but all unavailing, to turn the people from their gross darkness. A new effort was needed which Protestantism alone was fitted to make. A radical difference in method between the Greek and Papal churches on the one hand and the Protestant communions on the other, lies in the translation of the Bible; the former do not, as a rule, translate the Scriptures for their pagan peoples; the latter invariably do. It is doubtful whether any people can be effectually and permanently turned to Christ without the New Testament in their own tongue; it is the most effective of all evangelizing agencies. On the other hand, it is doubtful whether any people can have the New Testament together with the churches and schools that gather around it and long retain their idolatry, or ever relapse into it. Robert Morrison's great work was to translate the Bible into Chinese.

On the 12th of May, 1808, he sailed from New York. The ship owner said to him with a sinister smile, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire?" "No, sir," said Morrison, "I expect that God will."

It was not till September that he reached

Canton. At that time missionaries were not allowed to preach publicly, or to travel in the interior. He was confined to certain houses along the river. His life was full of loneliness and hardship till in 1809 he was appointed official interpreter of the East India Company at a salary of 500 pounds a year. This greatly relieved him, and enabled him to remain in China with protection and comfort for the prosecution of his work.

Three years after landing he printed the Acts of the Apostles in Chinese, the first portion of Scripture ever thus printed by a Protestant missionary. Four years later he published the whole of the New Testament, and still four years later the whole of the Old Testament. This was a Herculean task. The Old Testament alone comprised twenty-one volumes. In addition to this he published in 1811 a Chinese grammar, and in 1816 his great Chinese Dictionary, to the printing of which the East India Company devoted 15,000 pounds. This consisted of six quarto volumes numbering 4,595 pages.

In July, 1814, he baptized his first convert, Tsai Ako, and had the joy of receiving him into Christian fellowship. Not many times could he repeat this joy, for China then seemed impregnable.

Before returning to England in 1824 he succeeded in establishing an Anglo-Chinese

college at Malacca, to the building of which he gave 1,000 pounds, and to the support of which he gave 100 pounds a year. This educational enterprise was a part of his missionary method. In England he was received with great honors. He carried home with him 10,000 volumes of Chinese books. While in England he was married. In 1826 he again set sail for China, and continued his labors till his death in 1834. His time was occupied mainly with teaching, translating, preaching, and superintending the printing and distribution of works for the conversion of the Chinese. In 1832 he wrote: "I have been twenty-five years in China, and am beginning to see the work prosper. By the press we have been enabled to scatter knowledge far and wide."

Like Marsden and Moffat and Carey and Livingstone, he was a pioneer, and not only realized his position as such, but was eminently fitted for it. It was his office to suffer and wait, and in great labor lay the rough, unseen, foundation stones upon which he knew others would build a majestic temple to the Redeemer of all nations.

China, including Manchuria, Mongolia, Thibet, and Turkestan, has a population of 407,000,000. Of this vast multitude 33,000 die daily. China claims a literature older than Moses, and her written language has

40,000 characters. In 1877 the Christian communicants numbered 13,035; in three years they increased to 20,000. In 1895 they were estimated at 50,000, and at least 100,000 had abandoned idolatry. There are now 54 societies at work, represented by 2,461 foreign missionaries and 5,071 native helpers, and 80,682 native Christians. There were, in 1895, 522 organized churches, of which 94 were self-supporting. The faith of the people in their futile philosophy and their dumb idols has been shaken, and the multitudinous millions of them stand waiting for the Gospel. In 35 years the believers multiplied 2,000 fold. It is estimated that at the same rate of increase during another thirty-five years they would number 26,000,000 believers, and 100,000,000 adherents.

QUESTIONS

1. With whom was Morrison contemporary?
2. For what mental endowment was he remarkable?
3. What impressive features in his own account of his call?
4. What remarkable work did he do before going out?
5. Name a distinguishing feature of Protestant missions.
6. What was Morrison's great work?
7. What appointment did he receive in 1809?
8. How long was he in translating the New Testament? The Old?

9. What were his other publications?
 10. How did he show his interest in education?
 11. What were the leading lines of his activity?
 12. What was his evidence respecting the work?
 13. How have recent statistics answered to his expectation of success?
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CHAPTER X

ROBERT MOFFAT, MISSIONARY AT KURUMAN

The mission station at Kuruman, near the fountains of the Kuruman River, in the very heart of South Africa, is described as follows by Rev. J. J. Freeman, who visited it in 1849: "It wears a very pleasing appearance. The mission premises, with the walled gardens opposite, form a street wide and long. The chapel is a substantial and well-looking building of stone. By the side of it stands Mr. Moffat's house, simple, yet commodious. In a cottage hard by the venerable Hamilton was passing his declining days, extremely feeble, but solaced by the motherly care of his colleague's wife. The gardens were well stocked with fruit and vegetables, requiring much water, but easily getting it from the fountain. On the Sunday morning the chapel bell rang for early service. Breakfasting at seven, all were ready for the schools at half past eight. The in-

fants were taught by Miss Moffat in their school-house; more advanced classes were grouped in the open air, or collected in the adjacent buildings. Before ten the work of separate teaching ceased, and young and old assembled for public worship. The sanctuary, spacious and lofty, and airy withal, was comfortably filled with men, women, and children, for the most part decently dressed."

It was in January, 1817, that Robert Moffat reached Africa, and the above represents in part the fruitage of his work during nearly the third of a century. Still beyond this period his work in the Dark Continent continued till 1870, embracing more than half a century. He was of Scotch parentage and was born in 1795. He died in 1883, having reached the goodly age of eighty-eight. His schooling was quite limited, and he was apprenticed to a gardener at the age of fourteen. At sixteen he was employed as under-gardener to a Mr. Leigh, a position which took him from his boyhood home. His devout mother accompanied him on the way to a spot where she asked him to stand for a few minutes and make her a promise. He at first declined to make the promise till she stated her request. "Oh, Robert," she said, "can you think for a moment that I shall ask of you, my son, to do anything that is not right? Do not I love you?"

"Yes, mother," he answered, "I know you do; but I do not like to make promises which I may not be able to fulfill."

But when he saw her eyes filled with tears he said: "Oh, mother, ask what you will and I shall do it."

"I only ask," she said, "that you will read a chapter in the Bible every morning and another every evening."

He interrupted her by saying: "Mother, you know I read my Bible." And she replied: "I know you do, but you do not read it regularly, or as a duty you owe to God its author." And she added: "Now I shall return home with a happy heart, inasmuch as you have promised to read the Scriptures daily. Oh, Robert, my son, read much in the New Testament. Read much in the Gospels—the blessed Gospels; then you cannot well go astray." Though there were times when young Moffat mingled with worldly company as a leader in their gay amusements, he never forgot the promise to his mother.

This Christian mother gave to her son his first missionary impulses, for when he was a child she was accustomed to gather her group of children, consisting of four boys and two girls, about her in the evenings, and read to them missionary stories while teaching them to knit and sew. While Robert was working for Mr. Leigh he set out one evening for a

neighboring town, and passing over a bridge he noticed a placard announcing a missionary meeting. This was a novel announcement to him, and as he read it over and over there came afresh to his memory the missionary impulses and stories of his childhood, and his mind was at once made up. From that moment he turned from worldly prospects and sought to be a missionary.

Omitting the struggles and studies through which he passed in his preparation for the work, we find him in 1817, while not yet twenty-one years of age, setting sail for Africa.

His first appointment was to Namaqualand, a tract lying north of the Orange river on the west coast of the continent. The chieftain Africaner was the terror of this region. His fame was widespread for rapine and murder and lust and destruction. After some detention at the coast, Moffat's journey inland was full of perils. "He traveled mile after mile over dreary wastes of burning sand, famished with hunger, parched with thirst, with the howl of the hyena and the roar of the lion disturbing his slumbers by night, and with Bushmen, more savage than either, hovering near, and ever ready to attack the defenceless."

The following oft-told story deserves still to be repeated. A rich Boer, a farmer, with whom the young missionary stopped on the

way, requested a service. When the Bible and Psalm books were brought out and the family were seated, Moffat asked: "May none of your servants come in?"

"Servants! What do you mean?"

"I mean the Hottentots, of whom I see so many on your farm."

"Hottentots!" roared the man. "Are you come to preach to Hottentots? Go to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them."

Moffat dropped the subject, but with consummate tact read the story of the Syrophenician woman, and took for his text the words, "Truth, Lord, yet the dogs eat of the crumbs that fall from their masters' table." He had not preached long when the farmer cried out: "Will Mynherr sit down and wait a little?—he shall have the Hottentots." The barn was filled, and the astonished Hottentots had a sermon. When it was concluded the farmer said: "Who hardened your hammer to deal my head such a blow? I'll never object to the preaching of the Gospel to the Hottentots again."

In January, 1818, Moffat reached the krall of Africaner and was kindly received by Mr. Ebner, a missionary previously stationed there. When the chief learned that Moffat was appointed by the Directors in London he called a number of women, and pointing

to a spot of ground ordered them to build a house for the missionary, which they did in half an hour. In this stack of sticks and native mats Moffat lived for six months, "scorched by the sun, drenched by the rain, exposed to the wind, and obliged often to decamp through the clouds of dust." The frail affair was no defense against cattle, dogs, or snakes. Till he could raise a bit of garden stuff his only food was milk and dried meat. Mr. Ebner left shortly after Moffat's arrival, and he was therefore alone among a people ignorant, superstitious, and jealous in the extreme. "The best of them was as sharp as a thorn." Soon Africaner began to attend the daily services regularly, and to read his New Testament as well as he could. A great change came over him, and "the lion at whose name many trembled became a lamb, and the love of Jesus filled his heart." He had been a firebrand of war, but he now sought to make peace far and near. When the missionary was sick the chief sat by his side, and nursed him as tenderly as his rude means would permit. Two of his brothers became Christians and helpers, and a third, though a friend of the missionary, never made a profession, but said: "I hear what you say, and I think sometimes I understand, but my heart will not feel." When, after a stay of twelve months in Namaqualand, Moffat returned to

the Cape he seemed like one arisen from the dead to those by the way who had known Africaner, and when he presented to them Africaner himself, who was traveling with him in disguise, their astonishment knew no bounds. One farmer, upon realizing the fact, lifted up his eyes and said: "O God, what a miracle of thy power! What cannot thy grace accomplish!"

On the visit to Cape Town above mentioned Mary Smith, the betrothed wife of Robert Moffat, arrived, and their marriage was solemnized. They received each other with joy and thanksgiving to God. Mrs. Moffat was a woman of unusual culture and force of character, and for more than fifty years they lived and suffered and toiled and triumphed together at their appointed task.

At this time Mr. Moffat received an appointment to the mission in the valley of the Kuruman, a work that claimed him just half a century, namely, from 1820 to 1870. The Bechwanas, the people of that region, when he settled among them had no idea of God, observed no idolatrous rites, and could see nothing better in the customs of the missionaries than in their own. They practiced polygamy, and their wives were their slaves. They were a jealous and sensual and superstitious people, and were given to robbery and lying and murder, "without any compunction of conscience so long as

success attended their efforts." The missionaries suffered many hardships, and for a long time saw no results of their work. In 1822 Mary Moffat wrote: "We have no prosperity in the work, not the least sign of good being done. The Bechwanas seem more careless than ever and seldom enter a church." When much cast down Moffat said one day to his wife, "Mary, this is hard work." "It is hard work, my love," she replied, "but take courage; our lives shall yet be given us for a prey." "But think, my dear, how long we have been preaching to this people and no fruit appears." She wisely answered: "The Gospel has not yet been preached to them in their own tongue wherein they were born. They have heard it only through interpreters, and interpreters who have no real love for the truth. You must not expect the blessing till you are able from your own lips and in their own language to bring it through their ears into their hearts."

"From that hour," said Moffat, "I gave myself with untiring diligence to the mastery of the language." In this connection an amusing incident is given in illustration of the way interpreters were liable to get on. When the preacher said, "The salvation of the soul is a very important subject," the interpreter rendered it, "The salvation of the soul is a very great sack."

The following incident sets forth both the character of the people and the heroism of the missionary. At one time the country was suffering from a long drouth. "All the efforts of the professional rain-maker had been in vain. The doings of the missionaries were looked upon as being the cause of this misfortune. Once it was a bag of salt that Moffat had brought in his wagon that frightened the rain away; again it was the sound of the chapel bell. At last the natives fully decided to expel them from their midst. A chief man and a dozen of his attendants came and seated themselves under the shadow of a large tree near Moffat's house. He at that moment was engaged in repairing a wagon near at hand. The scene which ensued and its results are given in his own words: "Being informed that something important was to be communicated, Mr. Hamilton (a co-worker) was called. We stood patiently to hear the message, always ready to face the worst. The principal speaker informed us that it was the determination of the chiefs of the people that we should leave the country; and referring to our disregard of threatenings, added what was tantamount to the assurance that measures of violence would be resorted to to carry their resolution into effect, in case of our disobeying the order.

"While the chief was speaking he stood

quivering his spear in his right hand. Mrs. Moffat was at the door of our cottage with the babe in her arms, watching the crisis, for such it was. We replied:

“‘We have indeed felt most reluctant to leave, and are now more than ever resolved to abide by our post. We pity you, for you know not what you do. We have suffered, it is true; and he whose servants we are has directed us in his Word, when they persecute you in one city flee ye to another; but although we have suffered, we do not consider all you have done to us persecution; we are prepared to expect it from such as know no better. If you are resolved to rid yourselves of us you must resort to stronger measures, for our hearts are with you. You may shed our blood or burn us out. We know you will not touch our wives and children.’”

Then, throwing open his waistcoat, Moffat stood erect and fearless. “Now, then,” said he, “if you will, drive your spears to my heart; and when you have slain me my companions will know that the hour has come for them to depart.”

At this the chief looked at his companions in astonishment, and said: “These men must have ten lives, when they are so fearless of death; there must be something in immortality.”

The wonderful patience of missionaries

can be accounted for only by referring it to the spirit of God. Ten years passed before any harvest of their painful sowing appeared. In May, 1829, there was an awakening and six candidates were chosen for baptism from among the inquirers. On the first Sunday in July they were baptized, and that evening twelve believers gathered at the Lord's table. Two years before Mary Moffat had written to a friend in England, saying: "Send us a communion service; we shall need it some day." The box containing it reached them the day before this first observance of the Lord's supper with native Christians. It had been twelve months on the way.

In 1839 Moffat returned to England to secure the printing of his translation of the New Testament. Vast audiences gathered to hear him, and it was not till 1843 that he was able to return to his mission at Kuruman. There was great joy among the natives when they saw him again, and many whose hearts had sickened with deferred hope exclaimed again and again, "Do our eyes indeed behold you?"

The work of the mission developed in many directions. Moffat made long excursions among surrounding tribes, and won their good will, and prepared the way for other missionaries. In addition to the translation of the Old Testament, which

occupied him through a series of years, he was confronted by a never ceasing throng of duties. "Many, many are the times," he says, "when I sat down and got my thoughts somewhat in order, with pen in hand to write a verse, the correct rendering of which I had just arrived at after wading through other translations and lexicons, when one enters my study with some complaint he has to make, or counsel to ask, or medical advice and medicine to boot, a tooth to be extracted, a subscription to the auxiliary to be measured or counted; or one calls to say he is going to the Colony and wishes something like a passport; anon strangers from another town, or visitors from the interior arrive, who all seem to claim a right to my attention." In 1870 he completed his translation of the Old Testament, and though he had expected to have it printed at the Cape he was persuaded to carry it to England. At his advanced age it was improbable that he should ever return to Kuruman, and his parting with his children in the Gospel was a pathetic evidence of the place he filled in their hearts. On the 20th of March he preached his last sermon to them, and on the Friday following took leave of them. "For weeks messages of farewell had been coming from the more distant towns and villages, and now that the final hour had arrived the venerable missionary and his equally revered

wife, upon leaving their house, were beset by crowds of people, each one longing for another shake of the hand, a last parting word, or a final look. As the wagon drove away, a long pitiful wail arose from those who felt that their teacher and friend was with them no more."

On the 9th of August, 1883, this saintly man was called to rest. His death was beautiful. The treasures of his mind revealed themselves in Scripture quotations and in the repetition of many hymns. Many notable people gathered reverently around his grave feeling that they could pay their tributes of respect to no truer hero than he, or to a more Christly style of manhood than his.

It is a still further tribute to his Christliness that his children entered into his labors. Mary, the eldest daughter and namesake of her mother, married David Livingstone; Ann, the French missionary, Jean Frédoux; Bessie, a younger daughter, became the wife of Rev. Roger Price; and his son, Rev. John Moffat was for a time his father's co-worker.

David J. Deane closes his story of "Robert Moffat," a book to which the author has been much indebted, with the following paragraph: "In a central position amidst the tribes of South Africa, Kuruman, the scene of Robert Moffat's trials and triumphs,

stands to-day surrounded by a number of native towns and villages, where native teachers, trained in the Moffat Institute, are located, and native churches have been formed,—a beacon shedding its glorious rays around, dispelling the darkness, and bringing the heathen to the knowledge of the Savior."

QUESTIONS

1. Let each student form a definite mental picture of Kuruman in 1849.
2. How long had Moffat been in creating this work?
3. How long did he labor in Africa?
4. Recall the parting scene with his mother.
5. Whence came his missionary impulses?
6. What was his first appointment, and who was his first noted convert?
7. Recall his journey inland, and his visit with the Boer farmer.
8. Describe the house built in half-an-hour.
9. What was the character of the people?
10. When did Moffat reach Kuruman?
11. What was the character of the people?
12. How did Moffat's wife encourage him?
13. Note well the incident in paragraph 9.
14. How long did they wait for their first converts?
15. Describe the first communion service.
16. When did Moffat return to England, and how long did he stay?
17. Note the description of his work at Kuruman.
18. When did he return to England, and for what purpose?
19. Describe his death and the results of his work.

CHAPTER XI

DAVID LIVINGSTONE, THE GREATEST OF MISSION-
ARY EXPLORERS

“Wherever David Livingstone’s footsteps are crossed in Africa the fragrance of his memory seems to remain.” This was a discovery made by Henry Drummond in his own travels through tropical Africa. Livingstone left his life and achievements as a legacy not alone to Africa but to England and to America and the whole world. He is one of a race of Christian heroes whose names can never die. His story has a mingled charm and pathos scarcely ever to be met. He is knight errant of a new type, nobler and more beneficent by far than the Middle Ages could boast. His equipments for his great work were powers of amazing physical endurance; an unconquerable purpose; a conscience perfect to the finest scruple; and a soul wedded to the Savior. He has been called the Columbus of Central Africa, and it is doubtful if opportunities now exist anywhere in the world for heroes and explorers to duplicate his career.

He was born in the town of Blantyre, Scotland, on the 19th of March, 1813, and at the age of ten was put to work as a “piecer” in a cotton factory. One shudders to record

that the hours of this child were from six in the morning till eight at night, a piece of civilized inhumanity that has long since been abolished by law. What might not be expected of a boy of ten who should out of his first week's wages buy a Latin grammar? This little Livingstone did, and he studied it at the loom and far into the night. By the time he was nineteen there had arisen before him, "never to fade away, the sublime form of Jesus of Nazareth, the Great Physician." He determined to prepare himself for the life of a medical missionary, and he set about it in the independent way characteristic of Scotchmen. He was now a spinner, and by dint of close economy he made the wages of the summer support him during the winter at the University of Glasgow. In 1840 he received from that University his medical diploma. The same year he was ordained to the ministry in London, and thereupon sailed for the Cape of Good Hope.

He had intended to go to China, but the opium war closed the way thither, while Moffat's appeal directed him to Africa. He carried out with him 500 copies of Moffat's Sechwana New Testament, just printed, and "looked forward eagerly to the day when he could strike out into the new region set apart for his labors."

On his way to the interior he visited Moffat at Kuruman, and there formed an

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attachment for Mary, the eldest daughter of Robert and Mary Moffat, that resulted in their marriage and the establishment of a most Christian home. His expectation was to duplicate the work of Moffat by settling down in the interior, building up a church and school, and evangelizing neighboring tribes. He was reserved, however, for a far greater and more difficult work. His first station was at Mabotsa, where in 1844 he built a home and began the task of cultivating and evangelizing, when by the jealousy of a fellow worker he was impelled to leave and found another station forty miles northward, at Chonuane, the capital of the Bakwains. Sechele, the chief, became his warm friend, and after three years of instruction was baptized. A house had been built, lands were cultivated, and everything promised well for the work; but the droughts were terrible, and when the "rain-makers," with their incantations failed, the blame was laid upon the missionaries. Sechele complained that his people would not follow his example, and his language is so quaint, and his observation so true to depraved humanity the world over that one cannot but quote him: "In former times when a chief was fond of hunting, all his people got dogs and were fond of hunting too. If he was fond of dancing and music, all showed a liking for these amusements too.

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If the chief loved beer, they all rejoiced in strong drink. But in this case it is different. I love the Word of God, and not one of my brethren will join me."

Because of the continued droughts it seemed advisable to remove this station to a place well watered. Accordingly Sechele and all his people accompanied the missionary to the Kolobeng, forty miles distant. There Livingstone instituted a complete system of irrigation; Sechele built a school-house at his own expense; and the missionary built another home. We have in his own language a glimpse of his activities during those days. "A native smith taught me to weld iron; and, having improved by scraps of information in that line from Mr. Moffat, and also in carpentering and gardening, I was becoming handy at almost any trade, besides doctoring and preaching; and, as my wife could make candles, soap, and clothes, we came nearly up to what may be considered as indispensable in the accomplishments of a missionary family in Central Africa, namely, that the husband should be jack-of-all trades without doors, and the wife maid-of-all-work within."

Everything seemed to conspire to drive this faithful missionary onward to his life work. He had already become convinced that there were better methods of evangelizing Africa than that of Moffat and other

missionaries similarly stationary. He longed to prepare natives for work among their own people, while he himself should travel from place to place preaching the Gospel, and thus familiarize the native tribes with its story of purity and peace and pardon. He could not bring the London Missionary Society to the acceptance of his views, and this led him some years later to resign from the service of that Society. He would probably have remained, however, at Kolobeng indefinitely had not the drought continued. In the fourth year the river dried up; there was no pasture, the cows gave no milk, the tribe became restless, and Livingstone looked again northward for another station. "In all his plans not one thought occurred of retreating to the Colony and living in comparative ease and perfect security. No; his eyes were looking fearlessly northward, and his whole soul breathed the one word, Onward!"

After many painful adventures, crossing and recrossing the Kalihari desert, suffering from thirst and hunger and fever and the tse-tse (a fly the bite of which is poisonous to cattle and horses), and losing one of his children, a recently born babe, he discovered in June, 1851, the Zambesi River, in the heart of the continent.

"This discovery," says Arthur Montefiore, one of his biographers, "was of great

geographical importance, besides bearing directly on Livingstone's cherished scheme of finding and opening routes to the ocean on either hand. Up to this time the very existence of the river in that longitude was unknown." Already Livingstone had become oppressed with the extent and cruelty of the slave trade, and had reasoned that the best way to curtail and destroy it, aside from the preaching of the Gospel, was to open up trade routes, and teach the people to exchange, not the men and women and children of their tribes, but the products of their fields and forests and mines for the wares of other lands. The discovery, therefore, of the Zambesi inspired him to trace its sources far westward, and if possible open up a route to the Atlantic Ocean, and then follow it eastward to the Indian Ocean. To carry his family with him upon such immense undertakings was not to be thought of, and he therefore sent them to England, having accompanied them to the Cape. "The absence was to be for two years; before they met again five years had passed, and Livingstone, from being an unknown missionary in Bechwanaland, had leaped into world-wide fame by his journey to Loanda, and thence across Africa."

On the 11th of November, 1853, he started from Macololo, on the Zambesi, and on the

31st of the following May he reached Loanda, on the Atlantic Ocean, having suffered from fever, and being, as he expressed it, "a mere bag of bones." He was treated with kindness by the natives wherever the slave-raiders had not been, but in crossing their paths he found the people suspicious and dangerous.

It required eighteen months to make the journey across the continent from Loanda to Quilimane, on the Indian Ocean. He discovered the falls of the Zambesi, nearly a mile wide and about three hundred feet deep, and sending up its five great columns of mist like sentinels into the sky,—one of the most majestic of nature's phenomena, and named it for his own great queen, Victoria. Another important discovery was that the little Lake Dilolo, in Western Central Africa discharges its waters into tributaries both of the Congo and the Zambesi, thus locating the water-shed of that part of the continent.

Livingstone's work of discovery was done so thoroughly, and his records were kept so accurately that Sir Thomas Maclear, the Astronomer Royal at the Cape, wrote: "I say, what that man has done is unprecedented. You could go to any point of the continent along Livingstone's track, and feel certain of your position." The Royal Geographical Society regarded his work so

favorably as to award him the Patron's Gold Medal and make him a grant.

After an absence of sixteen years, namely, in 1856, Livingstone visited England, and was received with great enthusiasm and many tokens of high respect. While at home he published his "Missionary Travels and Researches in South Africa," in which he expresses the motive of all his work in the following words: "The opening of the new central country is a matter for congratulation only so far as it opens up a prospect for the elevation of the inhabitants. I view the geographical exploration only as the beginning of the missionary enterprise. I include in the latter term everything in the way of effort for the amelioration of our race." The first edition of this book of 12,000 volumes was soon exhausted at a guinea each, and the heroic author was placed by it in an independent position for further work.

Had it been fortune and honors that Livingstone was seeking he might now have settled down to the enjoyment of his reputation in the midst of comfort and wealth. But his heart was in Africa, and he mourned over the slave trade, which he called the "open sore of the world." In 1858 he returned to Eastern Africa, having resigned from the London Missionary Society, and having been appointed consul of Eastern

Africa. At Cape Town the People and the authorities gave him a reception, and the governor presented him with 800 guineas in a silver casket as a token of the value of his services.

From this date to the close of his life fifteen years were spent in dangerous explorations among the rivers of Eastern Africa and the great lakes of the interior. In 1859 Lakes Shirwa and Nyassa were discovered. In 1860 an effective testimonial to his character was given in his fulfillment of a promise made three years before to the black men who accompanied him from Linyanti, near the Victoria Falls, to the mouths of the Zambesi. This promise was that he would come some time and lead them back to their home. Three years they waited and trusted him, and were not deceived by him.

In 1862 he welcomed his wife from England, only to find her a grave three months later at Shupanga, on the Zambesi. Of her he wrote very tenderly, "I loved her when I married her, and the longer I lived with her I loved her the more. It is the first heavy stroke I have suffered, and quite takes away my strength. . . . My Mary, how often have we longed for a quiet home since we were cast adrift at Kolobeng! God pity the poor children, who were all tenderly attached to her. And I am left alone in the

world by one whom I felt to be a part of myself. She rests by the large boabab tree at Shupanga."

In later years he discovered Lake Tanganyika, and Lake Moero, and Lake Bangueolo, and at great risk and under much hardship explored the regions round them. Among other geographical problems that he solved were these: that the Tanganyika does not belong to the same drainage system as the Nyassa, on the one hand, or the Victoria Nyanza on the other, and (though it was a disappointment to him, for he had longed to discover the sources of the Nile), he offered the suggestion that the Tanganyika and its neighboring great lakes discharged their waters through the Congo. In these explorations he saw more than ever of the ruthless and horrible destruction of the slave traders. "He saw river banks which had formerly been populous, silent; all their villages burnt, and their inhabitants killed or carried away captive. The sight and smell of dead bodies was everywhere. Pathways were marked with skeletons. Here a helpless woman was tied to a tree and left to die, there an infant was thrown aside into the grass to starve, while in the rivers crocodiles fed on floating bodies." Livingstone said: "If the devil don't catch these slave-drivers, as well have no devil at all."

Passing over much of his story, we find him in October, 1871, at Ujiji, on the Eastern shore of Tanganyika. He has just finished a journey of 600 miles through forests and swamps; he is smitten with fever, and is "a ruckle of bones." Many months previously his medicine chest had been stolen by a faithless servant. Ten men sent from Zanzibar by the consul, Dr. Kirk, with bales of goods for him and forty letters, arrived with one letter, having stolen most of the goods. By such scoundrels he was reported as dead, the report being intended to palliate their thefts.

In his great extremity Livingstone had written: "I commit myself to Almighty God, the Disposer of events." His trust was not in vain. Many months previously James Gordon Bennett, the proprietor of the New York Herald, had commissioned Henry M. Stanley, a reporter, to find Livingstone. To meet the expense he was ordered to draw indefinitely on Mr. Bennett. His expedition was to be kept a secret. He went by a roundabout course and arrived at Zanzibar in January, 1871. On the 10th of November he reached Ujiji, and entered it with a well-equipped caravan, his black men gun-firing, shouting, and singing according to their custom. An American flag greeted the eyes of Livingstone, and a white man stepped forward to grasp him by the hand.

Livingstone and Stanley had met, and the meeting seems like a miracle. Stanley had been twenty-three times prostrate with the fever, but to meet Livingstone and bring him relief was ample remuneration for all his pains. Four months and four days they were together, and to that period Stanley affirms he owes the greatest impulses of his life, and his attitude toward Christianity. Livingstone made Stanley a Christian.

But Stanley could not persuade Livingstone to return to Europe. Old and broken in health, he determined to complete his labors in Central Africa or die in the attempt. He said: "If I must be laid on the shelf, let that shelf be Africa." At Unyamyembe these two great men bade each other good-bye, and Livingstone looked for the last time on the face of a white man. Stanley carried with him Livingstone's journal, a precious document covering six years of toil and discovery. Livingstone turned again into Africa, anxious to explore the Chambeze system, but with the presentiment, as he wrote to Moffat, that he would never be able to finish it. "He was most of the time wading through swamps and wet with torrents of rain. He was afflicted with dysentery, and had many times to be carried. He suffered excruciating pain, and was for hours insensible and fainting from loss of blood. Still he would

at times ask regarding the distant hills, or the rivers they crossed, whence they came and whither they flowed." Shortly after parting with Stanley he reached his fifty-ninth birthday, and noted it in his journal with the following consecration prayer, indicative of the whole of his life: "I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen; so let it be. David Livingstone." The last entry in his journal, the last words he wrote are these: "27th April, 1873.—Knocked up quite, and remain . . . recover . . . sent to buy milch goats. We are on the banks of the Molilamo." The next day his faithful black men carefully ferried him across the river, and built for him a grass hut at Ilala, on the southern extremity of Lake Bangweola. Here they ministered to him as he lay on his bed of sticks and grass. On the morning of the 1st of May they found him kneeling by this bed of grass, his candle still burning, his head resting on both his hands, and his spirit gone to his Savior.

With a love and loyalty that are rare on earth his black men, headed by two long-tried servants, Susi and Chuma, buried his heart under a moola tree in Ilala and marked its resting-place. His body they embalmed as well as they could, drying it in

the sun, and wrapping it in calico and bark. They carried it nearly a thousand miles to Zanzibar, breaking a new pathway for it, as though the very body of Livingstone had power to explore. The journey occupied almost a year, and it is due to these brave fellows that the remains of Livingstone lie in Westminster Abbey, and that not a word of his journal was lost. Susi and Chuma accompanied the body to England, and were well rewarded for their faithfulness. Their names are an immortal rebuke to all such as say that the black man cannot be trusted. Livingstone made heroes of the men whom he employed, and there is no higher tribute to his memory than the character he created in those who committed themselves to him.

"Emphatically," says Dr. Pierson, "his heart was from the beginning buried in Africa; but buried as the seed of a future harvest. It shall not abide alone, but dying and springing up bear much fruit—fruit too vast in measure for our arithmetic to estimate." His motto was, "Fear God and work hard." His candle, found still burning in the dark hut where he died, is a beautiful emblem of the light of his life streaming on through "darkest Africa," and seen afar in England and America.

He traveled thirty thousand miles through parching thirst or drenching rains. His arm was broken by a lion. The damp grass

made his bed. His food was bird-seed, roots, African maize, or the chance game of the woods and rivers. Forty times he passed through the African fever furnace. He found graves for a little one and for his wife. His children were orphans in England. Once his expedition into the interior was recalled. His very discoveries seemed to open the way for slave hunters. For six years he did not see the face of a white man. Being a Christian he was endangered by the Arabs, who hated both his religion and his opposition to their murderous slave hunting. Through it all he never wavered, or doubted, or despaired. "One text gave to his spiritual vision telescopic range and microscopic delicacy. In all thy ways acknowledge Him and He shall direct thy paths." His Bible was his constant companion, and once, when laid by for a season with ulcerated feet, he read it through three times. Faith, faith, is the secret of his life with all that is heroic in it, and of that sublime resignation that enabled him to cry out when his "dear Mary" was taken, "Fiat, Domine, Voluntas Tua."

The real monuments to Livingstone are to be found in the prosecution and completion of his discoveries by Stanley and others, and in the successful missions that have sprung up along his various pathways. These he could not see, but he must have foreseen

them, for, like other heroes of the faith, "he endured as seeing that which is invisible." But it is fitting also that two monuments in marble should stand, one in Edinburgh, the other in Westminster Abbey, representing him with ax and Bible in hand, and bearing the significant prayer penned exactly a year before his death: "All I can add in my loneliness is, may Heaven's rich blessing come down on every one—American, English, or Turk—who will help to heal this open sore of the world."

The continent of Africa embraces about one-fourth the land area of the globe. Its population is estimated at about 200,000,000. Since the time of Livingstone missionary work has developed rapidly. There are 45 societies at work. They are represented by 1,200 missionaries, more than 1,000 stations, and more than 1,000,000 Protestant adherents, of whom 101,212 were, in 1895, communicants. The Bible has been translated in whole or in part into 70 languages. In Uganda there are now 500 churches and 600 teachers, and 60,000 people under instruction in a population of 10,000,000, which twenty years ago had not one missionary! In that region there are 100 native workers supported by native offerings. It is thus that Livingstone's prayers are being answered.

QUESTIONS

1. What is Henry Drummond's testimony to Livingstone's influence in Africa?
2. What were Livingstone's native endowments for a great work?
3. When and where was he born, and at what did he work?
4. Under what circumstances did he study Latin, and how did he get his education?
5. When did he sail for Africa?
6. Whom did he visit on his way to the interior?
7. Name his first and second stations, and recount his influence upon Sechele?
8. What was Sechele's complaint regarding his people?
9. Describe an accomplished missionary family in Central Africa.
10. What change in the method of evangelization did he advocate?
11. Why was the station at Kolobeng abandoned?
12. When and how did he discover the Zambesi?
13. What bearing had this discovery upon his career?
14. How was he affected by the slave trade, and what were his plans for destroying it?
15. How long did it take him to travel from Macololo to Loanda? From Loanda to Quilimane?
16. What great falls did he discover?
17. What important discovery did he make in West Central Africa?
18. How was his work as a discoverer regarded by authorities?
19. When did he return to England, and how was he received?
20. What work did he publish and what was its success?
21. How was he received at Cape Town upon his return to Africa?

22. In what part of Africa did he spend his last fifteen years? What discoveries did he make in 1859?
23. What great sorrow came upon him in 1862?
24. Name his later discoveries.
25. Describe him in 1871 at Ujiji. Who discovered him there, and by whom was the expedition sent out?
26. What was Livingstone's influence on Stanley?
27. Why did he not return with Stanley?
28. What is the date of the last entry in his journal?
29. Where and when and how did he die?
30. How did his black men care for his remains?
31. Where is his heart buried, and where his body?
32. Describe his monument in Westminster Abbey.

CHAPTER XII

MACKAY OF UGANDA

“But what is this you write?—Come home? Surely, now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come and help you to find the second twenty. Ever yours affectionately, A. M. Mackay.”

It was thus that the young missionary, Alexander M. Mackay, replied to an invitation to come home after he had been fourteen years in Africa without a furlough. The letter was dated, Usambiro, January 2, 1890, and was addressed to Eugene Stock, Esq., Editorial Secretary, C. M. S. On the 11th of the following February this ardent

missionary was called to his heavenly home for respite and reward. Extracts from the Minutes of the Committee of the Church Missionary Society, dated April 22, 1890, state that, "Mr. Mackay was the last survivor in Africa of the original missionary party sent out in 1876, in consequence of Mr. Henry M. Stanley's challenge to Christian England to plant a mission in Uganda. During the whole period of nearly fourteen years he never once left the shores of Africa, and for the greater part of the time he was in Uganda itself. Mr. Mackay's talents were of a very high order, and he brought to bear upon the cause of the spread of Christianity and civilization in Africa, not only remarkable practical resourcefulness as an accomplished engineer, but the powers of a vigorous and cultivated mind, and a devotion and perseverance unsurpassed by any African missionary."

In his early twenties Mackay had dedicated himself to the cause of missions, and had embraced the hope of going out to Madagascar. It was his plan so to unite the practical and the spiritual in missionary enterprise as to make the two mutually helpful. In a letter to his sister dated 3d August, 1874, and written from Berlin, Germany, whither he had gone for the study of the German language, he states quite explicitly his theory of the work. "Now,

my dear sister," he says, "I know the plan is entirely new, and will be difficult to work. Of course I am as yet far from prepared to undertake such a task, especially alone; and of course many obstacles stand in the way. You will ask me how I am to get there (i. e., to Madagascar). I am not careful about that, for I have one word against such a problem, 'Jehovah Jireh.' You will ask what I am to do when I get there. Well, I hope especially to connect Christianity with modern civilization. In England it is true that as Christianity has made progress so civilization has advanced; and as civilization advanced Christianity became more deeply rooted, and shines now as the light of an enlightened people." Probably no missionary has ever succeeded more truly than he in realizing this ideal, and had it not been for the opposition and persecution of Arab slave traders and Jesuit priests there would have been to-day on the shores of Lake Victoria Nyanza a great Christian state.

Alexander M. Mackay was born in Scotland October 13, 1849. His father was a minister of the Free Church. His biographer surprises us with the statement that at three years of age he read the New Testament; at seven, Milton's "Paradise Lost," Gibbon's "Decline and Fall of the Roman Empire," and Robertson's "History of the Discovery of America." Until he was four-

teen years of age his father was his only teacher, and the boy was even then in many respects a ripe scholar. He devoured books and was especially proficient in the classics and mathematics, while for recreation he studied photography, ship-building, engine-building, gas-making, carpentry, blacksmithing, and kindred industries. "At sixteen his mother's death, and her dying request that he would search the Scriptures, deeply impressed him." He studied at Edinburgh University and in Germany. At twenty-seven he was chosen by the Church Missionary Society for the Uganda mission. In May, 1876, he reached Zanzibar, but it was not till November, 1878, that he reached Uganda. He had spent much of the intervening time building a road into the interior, cutting through dense thickets, felling trees, filling swamps, and bridging rivers. His work, especially in bridge-building, was a great astonishment to the natives, and the fame of his great road was carried far and wide.

By the time he reached Uganda he had acquired a knowledge of the Suahili language, "and was able to print portions of the Scripture, and to read and explain them to the king and his people." He had a great influence over King Mtesa on the one hand, and was the constant attraction of children on the other. A year after his

work began he wrote: "Hosts of people come every day for instruction, chiefly reading." "In 1882 five converts were baptized, and in 1884 the native church consisted of eighty-six members, including two daughters and a grand daughter of the king."

When all looked bright for the mission King Mtesa died and was succeeded by his son, Mwanga, a young barbarian, ignorant, superstitious, and vacillating. Many native Christians were driven from the kingdom, and some were burned alive. Mackay and his one companion toiled on, not knowing what hour they would be put to death. In 1885, October 29, Bishop Hannington, who was on his way to strengthen the mission, was slain. "He was led to execution, singing, after the pattern of many other martyrs, hymns in which men caught the name of Jesus." On the very day of Hannington's death Mackay and his companion were translating and printing the Gospel according to Matthew. If they died they would leave this witness behind. Within a week of that time, and amidst the fires of persecution, there were five baptisms, and inquirers continued to pour in.

"In 1887 the Arabs succeeded in persuading Mwanga to expel Mackay. Sadly he locked the mission premises and embarked for the southern end of the lake, where, at Usambiro, he made his abode. Here he

remained for three years, translating and printing the Scriptures, teaching the Christian refugees from Uganda, instructing the natives of the district, and working at house-building, brick-making, and the construction of a steam launch with which to navigate the lake." In February, 1890, he died after five days' illness of malarial fever. He has been described as a man after Livingstone's mold. Mr. Stock writes of him: "Mackay is identified in most minds with the industrial, material, and civilizing side of missions. It would indeed be most unjust to think of him entirely in that aspect. A man who was one day grappling with Mohammedans in strenuous theological argument and preaching Christ that he is the Son of God; who the next day was content to sit for hours teaching boys to read, and explaining to them simple texts; and who the third day was patiently translating the blessed words of life into a language that had no grammar or dictionary,—such a man was no mere industrial and civilizing missionary."

Some very sacred graves lie by that great inland lake, the Victoria Nyanza. Within a year and six months from the time the first company of eight went out two had died; two were murdered; two had been invalided home; only Mackay and Rev. C. T. Wilson were left. Two bishops of the Church Missionary Society lie buried there, and many

heroic native martyrs. But about the career of Mackay there seemed to be a strange fascination. "His patience, his faith, his many-sided usefulness, all appealed to a wider circle than those immediately concerned in missionary enterprise. Not a hero has fallen there but others have volunteered to take his place:

"Each stepping where his comrade stood
The instant that he fell."

Others have entered into the labors of these early martyrs, and to-day we are told of a great church at Mengo, to the north of the lake, that shelters many hundreds of people, and of one service at which there were present 7,000. Native Christians are carrying the Gospel to neighboring peoples. The king of Toro, a mountainous land, two hundred miles west of Mengo, has been baptized together with many of his people, though no white missionary has ever labored there. The possibilities of evangelization throughout that whole vast and rich region are unlimited.

QUESTIONS

1. When and under what challenge was Mackay sent out?
2. Under what society did he go?
3. After fourteen years how did he feel about a furlough?
4. What was his theory of missionary work?

5. Whither did he intend to go?
6. When was he born, and what was his nationality?
7. Describe his precocity.
8. Where did he study?
9. When did he reach Uganda? Who was king?
10. What was his success the first few years?
11. Whose death brought sorrow to the mission?
12. What bishop was slain on his way to Uganda?
13. Who interfered with Mackay's work?
14. Describe his work at Usambiro.
15. Note Mr. Stock's eulogy of him.
16. Recall the graves by Victoria Nyanza.
17. What is the present state of the Uganda mission?

CHAPTER XIII

SAMUEL MARSDEN, PIONEER MISSIONARY TO NEW ZEALAND

On Christmas day, 1814, in a rude tent erected by a native chieftain, Samuel Marsden preached his first sermon to the Maori of New Zealand. His text was, "Behold, I bring you good tidings of great joy," and the sense of his sermon was made known through an interpreter. "In this manner," he says in his journal, "the Gospel has been introduced into New Zealand, and I fervently pray that the glory of it may never depart from its inhabitants till time shall be no more."

At that time the people of New Zealand were a degenerate race, utterly barbarous, for the most part unclad, fiercely cruel, and

sunken in cannibalism. A sea captain had refused to land Marsden on the island for less than six hundred pounds because he feared the natives, who a short while before had attacked and burned a vessel in the harbor of Whangaroa, and had murdered and eaten the crew and passengers, only eight out of seventy having escaped. Marsden, not to be defeated in his purposes, bought the brig "Active," and devoted her to missionary uses. He made his first daring voyage to that same harbor of Whangaroa, where he gained the confidence of the natives. "As he lay awake the first night, excited by the awful environment of paganism and cannibalism, he saw above him those brilliant constellations, the Southern Cross and the Southern Crown, which served to remind him of one who bore the cross for all men, and who would yet wear the crown of universal empire."

Marsden became interested in the Maori while he was chaplain at the penal station of Port Jackson, near the city of Sydney, in Australia. He saw them as laborers on whalers and merchantmen, and found them greatly superior to other savages, and discovered in them the possibilities of better things. He built a hut in his missionary premises for their reception, and in 1807 persuaded the Church Missionary Society to undertake a mission to them.

Dr. Pierson tells us that "for years no converts crowned the work, though the natives seemed to desire the Englishmen to settle among them; they ventured to assure the missionary that the English would not be killed and eaten, as they were such salt eaters that their flesh was less savory than that of the Maori—a statement that did not diminish the quantity of salt eaten by the English." At last, however, the spirit of inquiry got abroad among them, and after the patience of the missionaries had been severely tried they were rejoiced by the beginning of conversions. Then the spirit of the Lord seemed to move upon the whole people, and the work grew so amazingly and spread so rapidly that it has been described as "a gregarious conversion of the people." So marvelous was the change that when, in 1841, Bishop Selwyn arrived, and traversed his diocese from end to end,—a land that had been the home of "the most barbarous and savage race of cannibals known," he wrote home saying: "Everywhere I see a people eager for instruction, meeting for daily prayers, keeping the Lord's day, learning to read portions of God's Word translated into their language; in short," he said, "I seem to see a nation born in a day."

Samuel Marsden himself lived to be a glad gatherer of sheaves, as he had been a faithful sower of the seed. "When, at seventy-two,

the patriarchal missionary paid his last visit, his coming was the signal for ecstatic delight. In his arm-chair before the mission house he received the thousands who from great distances thronged to do him honor; and on re-embarking they bore him on their shoulders six miles to the shore."

As a race the Maori are disappearing before the stronger European peoples that have invaded their islands. At the beginning of this century they were reckoned at 2,000,000; now at 40,000. Fifteen thousand of these in their confession of Christ bear witness to the blessedness of the work begun on that Christmas day in 1814. Out of their joy and their poverty they give of their means and their men for the evangelization of other islands. Aside from the natives, the missions have been the salvation of the peoples who have settled upon the islands, and there are among them many churches and schools.

"At the end of thirty years' toil, Marsden declared that civilization is not necessary before Christianity, but will be found to follow Christianity more easily than Christianity to follow civilization; and he added, that with all its cannibalism and idolatry, New Zealand would set an example of Christianity to some nations then before her in point of civilization."

QUESTIONS

1. Give the date and circumstances of Marsden's first sermon to the Maori.
 2. Describe the people of New Zealand at the beginning of this century.
 3. What obstacle to his purposes did Marsden meet, and how did he overcome it?
 4. Describe his first night in the harbor of Whangaroa.
 5. Where and when did he become interested in the Maori?
 6. Describe the contrast between the earlier and later history of his work.
 7. What great joy did he experience in his last year?
 8. What is the condition of the Maori now as a race? What religiously?
 9. What conviction did Marsden reach as to the relation between Christianity and civilization?
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CHAPTER XIV

JOHN WILLIAMS, MISSIONARY MARTYR OF POLY-
NESIA

"Lord, if it is not thy plan and will that I become a missionary, then tear the wish with all its roots out of my soul." This was the prayer of young John Williams after his conversion in January, 1814. He was not yet 18 years of age. Though he had been most carefully taught and trained by a pious mother, he had fallen into wild ways.

But his conversion was thorough and absolute. He gave himself wholly to God. He became a teacher in the Sunday school and a member of various missionary societies that were active in London at that time. In the year 1816 he addressed a letter to the directors of the London Missionary Society, in which he described minutely his spiritual life, and made the following request: "Should you conscientiously find no opening to accept me, I pray God, and ask of you, that for my soul's good you will not in the leastwise encourage me to seek the missionary office." Such language is transparently honest.

He was accepted by the Society in July, 1816, and because of his great natural ability and chivalric devotion he was to be sent out immediately. In September of the same year, he, together with eight others, one of whom was Robert Moffat, were ordained. At the ordination Dr. Waugh gave him this solemn charge: "Go, dear young brother, and if thy tongue cleave to the roof of thy mouth, let it be with teaching poor sinners the love of Jesus Christ; and if thy arm drop from its shoulder let it be by knocking at men's hearts to gain admission for him there."

Just a year after sailing from England he landed at Eimeo, one of the Society Islands, not far from the more noted island of Tahiti.

Eimeo was a missionary settlement, and though charmed with the beauty of the island he was more interested in the people, whom he found delightful, remembering that they had been so recently barbarians.

One of his first acts was to complete the work on a sailing vessel that had been begun three years before and abandoned. He saw that the natives needed contact with the outer world, and the enterprise that springs from it. King Pomare, a converted heathen, named the vessel *Hawies*, and employed her to trade between his island and New South Wales. "This," says Rev. James J. Ellis, in his biography of John Williams, "was the first of five that were constructed by Mr. Williams during his missionary career, a truly wonderful achievement when it is remembered that not only had he never received instruction in ship-building, but that he had not even examined a ship previous to his voyage in the *Harriet*, on his way out."

Mr. Williams and his young wife, together with another missionary party, were led providentially to settle on the island of Raiatea, in September, 1818. The king, Tamatoa, had been converted, and had interceded for "a worker of religion" to live with him. By the king, therefore, the missionaries were cordially received and faithfully protected. There were natives with

Mr. Williams when he landed, and being hungry, their first act was to enter a house and snatch away the food that a Raiatean was eating. So far from being resented, this was considered an act of politeness.

A letter to his parents at this time expresses the spirit of all Mr. Williams' work, and his high ideal of the missionary calling. He said: "My dearest parents, grieve not at my absence, for I am engaged in the best of services, for the best of masters, and upon the best of terms; but rather rejoice in having a child upon whom the Lord has conferred this honor."

Upon this island Williams labored from 1818 to 1823. "It was his training-school and the land of his first love." Within ten months he preached to the natives in their own tongue. He carried Christianity and culture side by side. He built a neat house for himself, and presently the natives imitated his example, and the island was dotted with pretty homes. Flower gardens and fruit trees abounded. He built a chapel and a school-house, and in these the young and the old were taught to pray and read. Very soon the flowers of his church and school surpassed those of his garden. "Chiefs and common people, old men and little children, mothers carrying nursing babes, and priests of Oro who wanted cleansing from shed blood, came into the school. The king and

queen seated themselves in a row with the rest as learners and inquirers."

It was here that Williams developed his broad plan for the evangelization of other islands. Its chief features were a great church and school that should serve as cathedral and center for the work; the training of natives for work among the surrounding islands; and a missionary ship that should serve both for commerce and for episcopal visitation among the outlying stations. He was not a man to be satisfied with the trophy of a single church or island. He had like Paul an urgency of spirit that thrust him out constantly to "the regions beyond."

The native church was organized into an auxiliary missionary society, with King Pomare as its president. In 1820 this society gave 500 pounds (a really marvelous sum) for the purpose of "causing the Word of God to grow." One convert remarked: "A little property given with the heart becomes a big property in the sight of God." Another said: "Let us now hold fast the Word of God, and die with it in our hands."

Inasmuch as native teachers had visited the Hervey Islands and had met with much success, Mr. Williams followed up their work in person. He spent most of the year 1827 on the island of Raratonga. Here, once, the natives requested him to take a

seat; then they filed past him casting their idols at his feet. The smallest of these fetishes was five feet long and four inches in diameter, and the wooden center was wrapped with rolls of native matting. Here a church was built, and was thronged by 2,000 Christians. Here also was built the "Messenger of Peace," a "praying vessel," of seventy to eighty tons burden, and a marvel of ingenuity, considering the means at hand for its construction. The missionary had even to make his tools, and for lack of nails the planks were held by wooden pins. In this vessel he made many voyages covering thousands of miles. In 1830 he reached the Samoan group, and was welcomed by the chief, Maleitoa, "and after a few years, out of sixty or seventy thousand natives fifty thousand were either baptized or under preparation for baptism."

In 1834, after eighteen years' absence, he returned to England, and remained four years. During this time he published his "Missionary Enterprises in the South Sea Islands," 38,000 copies of which were sold in nine years. He was received with enthusiasm, and was greeted by great audiences, but he could not believe he was a genius even when people told him so. With free-will offerings he was enabled to purchase a missionary ship for \$13,000, fit, as he believed, for any sea. She was named the

Camden, and was a great delight to her owner. Nine missionaries accompanied him on his return, and when, on April 11, 1838, he set sail, "London was in a commotion, as if a king were going out to war."

He had great joy upon his return to his beloved islanders. Many pretty mission churches met his eyes as he coasted from island to island, and multitudes whom he had known as heathen had turned to the Lord. He was greeted as a father by many thousands of spiritual children, and he saw the fulfillment of the Lord's promise, "The isles shall wait upon me, and on my arm shall they trust."

Still his soul longed for the islands in darkness, and he decided to visit the New Hebrides. On the 3d of November, 1839, he communed for the last time with his own family and with native Christians on Upola, one of the Samoan group. As if forecasting his end he preached from Acts xx, 36 to 38. Thirty native Samoan teachers offered to accompany him; he chose twelve and ordained them evangelists. Two English missionaries, Messrs. Cunningham and Harris, were also of the company. They sailed westward, and left teachers on the islands Rovuma and Tanna. On the 20th they anchored off Erromanga. The natives of this island had been outraged by some armed traders who had stolen their trees of

sandalwood and their pigs, and who had ruthlessly murdered many of their people. When Williams and two companions went ashore they were lured by kindness some distance inland. Suddenly a war cry was raised, and Mr. Harris was first murdered. Mr. Williams might have been saved, but he lingered till he saw that nothing could be done for his friend. He then rushed for the boat, but was struck down in the shallow water of Dillon's Bay. His body was dragged away and eaten by the savages.

It has been said, "One Williams does more to confound infidelity than a thousand Paleys." He sought souls as eagerly as most men seek gold. "He lived, planned, suffered, and at last died because he loved the souls of men. To such a man all the race is under the most weighty obligation; he unmeasurably lifts the tone of even Christian morality; his unselfishness, his sincere piety, are an inspiration, 'as if an angel shook his wings.' " Rightfully he has been called the apostle of the South Seas. The charm of his life and the beneficence of his teaching remain to this day as rich legacies to many an island of the Society, the Friendly, the Samoa, the Hervey, and the New Hebrides groups.

"The immense Pacific smiles
Round a thousand little isles,
Haunts of cruelty and wiles.

But the powers of darkness yield,
For the cross is in the field,
And the light of life revealed.'

QUESTIONS

1. In what spirit did John Williams seek the work of a missionary?
2. What was the character of his conversion?
3. To what society did he offer himself?
4. What was the date of his acceptance?
5. In what group of islands did he first labor?
6. How many ships did he build?
7. When did he begin work in Raiatea, and how was he received by the king?
8. How quickly did he learn the language?
9. What were his plans for work in other islands?
10. What special feature in the organization of the native church?
11. How did native Christians feel about giving?
12. What were the leading features of his work in Raratonga?
13. When did he visit England, what book did he publish, and what was its success?
14. How was he greeted upon his return to the islands?
15. Relate the incidents of his last communion?
16. Upon what island was he slain, and who were responsible rather than the islanders for his death?
17. What groups were influenced by his work?

CHAPTER XV

BISHOP PATTESON, THE MARTYR MISSIONARY OF MELANESIA

Here is a pen-picture of a truly paternal missionary among the islanders of the great Pacific. It is drawn by Mr. Whytehead, an

eye-witness. "The first time I saw Bishop Patteson I was struck with the wonderful power of attraction which he seemed to possess. It was not in his face alone but in his whole manner that this force was to be found. I was walking on the beach one evening after working hours, when he came out of his rooms, which formed a part of the main building of the school. The boys were all playing on the grass before the doors, but his appearance was the signal for them to leave off their various little amusements and run clustering around him. Some seized his hands, others the skirts of his coat, and all had a word of happiness at seeing him. The scene reminded me of nothing so much as a hen gathering her chickens under her wings. He passed each arm around the neck of one of the taller boys, and with the rest tripping along like a bodyguard on all sides of him, he slowly advanced to the beach. I stood smiling at the spectacle. The group neared me, and the Bishop, remarking my expression, said he supposed I had not seen anything of the kind before. I confessed I had not, but it was delightful to see such intelligent and affectionate-looking boys."

These were native boys that the Bishop had secured upon his voyages among the New Hebrides and the Salomon Islands.

In various tactful ways he had induced

them to accompany him to his school that he might teach and train them for Christian work among their various peoples. What could speak more eloquently of his influence over them than the following prayer composed by one of them, a lad of seventeen?

“O God, Thou strengthenest us, Thou lovest us. We have come from a distant land and no evil has happened us, for Thou lovest us. Thou hast provided us with a missionary to live here with us. Give us strength from Thee every day. We are men who have done evil before Thee, but Thou watchest over us and savest us from the hands of Satan. We do not wish to follow him but to be thy servants, O Jesus, and the servants of thy great Father, and of the Holy Spirt who givest us life for evermore.”

John Coleridge Patteson was ordained to the ministry in 1854, and sailed with the good Bishop Selwyn for the South Sea Islands in 1855. His father was a distinguished Judge and a devout Christian, and his mother was a niece of Samuel Taylor Coleridge, the poet. He received his first missionary impulses when he was a lad at school in Eton. A vast audience had gathered to hear Bishop Selwyn of New Zealand, and among the auditors there stood in the thronged aisles the little Eton boy, “in his spotless white collar and short jacket, look-

ing steadfastly into the face of the preacher." The text was most fitly chosen: "Thine heart shall be enlarged because the abundance of the sea shall be converted to thee, and the forces also of the Gentiles shall come unto thee." The little boy wrote home, saying: "It was beautiful when he talked of going out to found a church and then to die neglected and forgotten. All the people burst out crying, he was so much beloved by his parishioners. He spoke of his perils, and putting his trust in God, and then, when he had finished, I think I never heard anything like the sensation, a kind of feeling that of it had not been on so sacred a spot, all would have exclaimed, God bless him." The impression of that hour never left him, and it seems to have been a providence indeed that led to the thorough and Christly education and training of that bright boy, and his selection at the age of twenty-eight to accompany that same Bishop Selwyn to his bishopric in Melanesia.

His studies in various Oxford colleges and his travels on the continent had made him a fine linguist, and on his way out to New Zealand he acquired the Maori language. During six years he was a helper to Bishop Selwyn in his training school for native workers, and in company with the Bishop he made long voyages among the islands, visiting little native churches, securing boys for

the school, and studying native languages and dialects. Upon these voyages they had many interesting experiences and narrow escapes. Landing, for instance, on the island of Bellona, they are greeted with the usual Maori salutations, the rubbing of noses. "A chief armed with a long spear," says Patteson, "wanted my straw hat, and I told him to take it, which he did by putting his adze (my gift to him) close to my ear and cutting off the ribbon that held it." On another island Bishop Selwyn preached in a hut from the roof of which hung a large number of human skulls, most of them black with smoke, but some of them white, and evidently fresh. When they left this place, though the Bishop had rebuked their sins and their cruelty, five native boys accompanied them to the ship, and the chief, as a mark of special favor, waded through the surf up to his waist to bid them adieu. Patteson was so fearless and confident in dealing with the natives that he at times incurred unnecessary risk. Once, when he had swum ashore, the Bishop hastily recalled him, and explained that a band of young savages were lying in ambush waiting to shoot him.

In 1861 the bishopric was divided and Patteson was made Bishop of the Melanesian Islands, with his headquarters at Mota, one of the New Hebrides group. On Nor-

folk Island he built up a school for native preachers and teachers; he taught them useful arts, translated portions of the Bible, and reduced a number of languages to writing that had been spoken only. In sickness he was physician and nurse, and in counsel he was father and friend, and in every way he sought to commend the Gospel by the sweetness and helpfulness of it. In his missionary ship, the Southern Cross, he made frequent excursions among the islands of his diocese, preaching, teaching, and winning children and young men to his school. Once he wrote: "I have the jolliest little fellows this time—about seven of them—fellows scarcely too big to take on my knee and talk to about God and heaven and Jesus Christ, and I feel almost as if I had a kind of instinct of love towards them as they look up wonderingly with their deep, deep eyes, and smooth and glossy skins, and warm soft cheeks, and ask their simple questions."

Bishop Patteson never returned to England, but when he was broken down in health he went to Australia to rest and recuperate. In Sydney he was greeted with great audiences and favored with liberal contributions for his work. He would not permit his islanders to be called savages, but everywhere he enforced upon his hearers the intelligence and sterling qualities of the Melanesians, and he "took special pains to

explode those lingering fallacies about the inferiority and hopeless character of the black races." "Never," says Jesse Page, one of his biographers, "Never had the dark-skinned brother such a friend."

The death of this good man was indirectly due to the white slave-raiders among the islands. Laborers were needed on the cotton and sugar plantations of Fiji and Queensland, and to secure them vessels went from island to island, coaxing and kidnaping and in any way whatever securing unsuspecting natives, even sinking their boats and shooting down their defenders. The merchantmen engaged in this cruel traffic became known as the "kill-kill" vessels, or "snatch-s snatch" ships. Bishop Patteson foresaw the trouble this would create throughout his diocese, and he petitioned the English government to forbid it. This brought upon him the opposition of the traders. He even boarded their ships to make inquiries, "and found the captains provided with government permits, countersigned by missionaries, and everything superficially quite in order, but below, under the hatches, were the poor fellows. Once a poor captive cried out to him, 'Bishop, Bishop,' but he was quickly silenced."

One of these "kill-kill" ships had been painted and rigged in imitation of the Bishop's ship, the Southern Cross, so that

when the Southern Cross itself appeared at the island of Nackapu in 1871, the natives mistook it for the "kill-kill" vessel. They determined to be revenged. The unsuspecting Bishop lowered his boat, and was taken into one of their canoes, and rowed ashore. He was never again seen alive by his friends. There had been angry shouts and a shower of arrows, and when a boat put off from the Southern Cross to seek the cause of it two canoes were rowed out to meet them, one of which was pushed forward while the other returned. This funereal canoe carried the body of Bishop Patteson, wrapped in a native mat, and bearing upon its breast a spray of palms with five mysterious knots tied in leaves, and beneath the spray, five wounds. He had been killed in revenge for five natives who had suffered at the hands of traders.

There stands now on the spot where he was slain a monument to his memory. And by the wayside near Exeter, England, his kinsman, Lord Coleridge, has erected a monument with the following inscription:

"In memory of John Coleridge Patteson, D.D., Missionary Bishop, born in London, April 1st, 1827; killed at Nukapu, near the island of Santa Cruz, 20th September, 1871, together with two fellow-workers of our Lord, the Reverend Joseph Atkins and Stephen Taroaniara (in vengeance for

wrongs done at the hands of Europeans), by savage men whom he loved, and for whose sake he gave up home and country, and friends dearer than life."

This is Mr. Gladstone's summary of his character: "In him were singularly combined the spirit of chivalry, the glorious ornament of a by-gone time; the spirit of charity, rare in every age; and the spirit of reverence, which the favorite children of this generation appear to have combined to ban.

It is hardly possible to read the significant but modest record of his sacrifices, his labors, his perils, and his cares, without being vividly reminded of St. Paul, the prince and model of all missionary laborers, without feeling that the apostolic pattern is not even now without its imitators, and that the copy in this case well and truly and not remotely recalls the original."

The efficiency of his work and the divine blessing upon it are shown in this, that in the year of his death the Southern Cross bore twenty-nine of his students from his college in Norfolk Island to preach the Gospel in their homes, and when the year ended three hundred were at work among the islands of the New Hebrides and Solomon groups.

"Sower of the immortal seed,
Faint not in thy sacred toil;
Leave results to Him who knows
Both the sower and the soil.
In that day, God's harvest home,
Thou shalt at the Master's feet
Lay thy sheaf of gold and hear
His 'well done' thy labor greet."

The January number of the *Missionary Review of the World*, 1899, states that of the 38 groups of the South Sea Islands 14 have been practically evangelized. Two thousand of the islands are inhabited, and their total population is about 10,000,000. There are in all 1,400 churches, with 1,200 native ordained pastors and 10,000 native helpers. It is marvelous that so much has been done; it is distressing that so much remains to be done.

QUESTIONS

1. Describe Bishop Patteson's influence over his pupils.
2. Why is he called a paternal missionary?
3. How had he secured his school boys?
4. When was he ordained to the ministry, and with whom did he go out?
5. Who were his parents, and what was the occasion of his first missionary impulses?
6. How long did he help Bishop Selwyn, and what was the nature of his work?
7. When was he made Bishop, and what was his diocese?
8. Where did he found a school, and for what purpose?

9. What was the name of his missionary ship, and what use did he make of it?

10. How did he look upon the Melanesians, and what was his attitude toward them?

11. What was the occasion of his death?

12. What was his attitude toward the slave traders?

13. Give the date and describe the manner of his death.

14. Recall Mr. Gladstone's summary of his character.

CHAPTER XVI

JOHN GEDDIE, A MISSIONARY AMONG CANNIBALS

Aneityum is the southernmost one of the New Hebrides Islands. On it there is the pretty village of Anelgauhat, nestled in a narrow plain between the mountains and the sea. The Christian church building of this native village bears a tablet to the memory of John Geddie. The epitaph inscribed upon it is one of the most interesting and complimentary to be found anywhere. In the language of the islanders it tells us: "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen." Though native missionaries from neighboring islands had attempted to work in Aneityum, nothing had been accomplished, and John Geddie, who was the first foreign missionary, was

also practically the pioneer missionary to that people.

The people among whom Dr. and Mrs. Geddie found themselves when they landed in 1848, were naked, selfish, and treacherous. They were liars and thieves, and taught the pagan virtues of lying and stealing to their children. They painted their faces black or red, and every woman wore a strong cord around her neck by which she could be conveniently strangled to death in case her husband should die. Whenever a man died one or more of his wives were strangled that his spirit might have company in the other world, and, strange to say, the women themselves insisted upon this custom.

During the first three years the natives often threatened to kill their missionary, and one of them, Kapaio by name, confessed that he watched to waylay him, but when the opportunity came was unable to raise his club and deal the heavy blow. He said a strange sensation came over him, and convinced him that a higher power protected the teacher.

During the second year some of the natives began to pray, and presently they could be gathered by forties and fifties to the Sunday services. By the end of the fourth year Mr. Geddie had not only learned the language but had reduced it to writing, and had taught hundreds of the natives to

read. Schools were established, and it was not long till half the population attended Christian services. Then came many conversions and great changes in the conduct of the whole people. They ceased to kill and eat one another. Widow strangling was abandoned. Throughout this whole community of erstwhile thieves property was safe without lock or key. Neat and durable stone churches arose on the ruins of rude huts and cannibal ovens, and churches and schools were filled with joyous worshipers and eager students.

Dr. Geddie translated and printed on the island the Gospel according to John, the Acts, and the epistles of Paul. Later Mr. Inglis, who came to his assistance in 1852, secured the printing of the whole of the New Testament in England.

Not satisfied with such a goodly work among themselves the natives, inspired by their missionaries, have carried the Gospel to many of the islands, until one-third of the Hebrides group has been evangelized. These native Christians make enthusiastic missionaries, not shrinking even from martyrdom in the cause of their new-found Savior. This is not an isolated but rather a typical example of how the Gospel wins its way among cannibals.

QUESTIONS

1. Where is Aneityum, and what interesting monument is there?
2. Describe the people of the islands as Dr. Geddie found them.
3. How were they disposed toward the mission during the first three years?
4. What had been accomplished at the end of the fourth year?
5. Who was Dr. Geddie's coworker, and what did they accomplish in the way of translations?
6. What remarkable evidence of the power of the Gospel among the natives?
7. Do you think that any people is too low to be uplifted by the Gospel?

CHAPTER XVII

JOHN HUNT, HERALD OF MERCY TO MERCILESS FIJIANS

The very faces of the Fijians were branded with their brutality. "The forehead filled with wrinkles; the large nostrils distended and fairly smoking; the staring eyeballs red, and gleaming with terrible flashings; the mouth distended into a murderous and disdainful grin; the whole body quivering with excitement; every muscle strained, and the clenched fist eager to bathe itself in the blood of him who has roused this demon of fury,"—such is the picture drawn by a shuddering eye-witness. Among them there were no checks but the limits of nature to

ferocity and sensuality. Two-thirds of all the children born were murdered in infancy; wives and slaves were strangled and buried with their husbands or masters; and people who were plump or babes that were fat were a constant temptation to Fijian epicures in human flesh. Cannibalism was a religious rite, and children who were not eaten were trained by their mothers to eat morsels of human flesh. Husbands made feasts of their favorite wives, and fathers of their own children, and invited friends to their banquets. On public occasions, the burial of the dead or the launching of a canoe, victims were sometimes so numerous that the legs and arms only were devoured; the trunks were thrown away. Fijian chiefs boasted of the number of human bodies they had eaten, keeping count by piles of stones; Ra Undre-undu had 900 stones in his collection. Such were the hundred islands of the Fiji group when John Hunt landed in 1838.

He was a Lincolnshire farmer boy, born in 1812, converted in 1829, self-educated, and a preacher among the Wesleyans in 1836. He planned to go to Africa, but the needs of the Fijians were pressing on the Society, and in 1838 he was sent to answer that furious Macedonian call. He was accompanied by his young wife, and they began their work on the island of Rewa January 3, 1839. He died in 1848. His brief career

was crowded with the breaking up of a terrible soil and the sowing of the Word; he had also the joy of reaping. He translated the New Testament into the language of the people; he went on extensive preaching tours, and one of his circuits comprised five nations of islanders who had never before seen a missionary. No trials or dangers or distances daunted him. In 1840 Captain Wilkes of the American navy, seeing his seemingly hopeless work, insisted upon carrying him to a more promising field, but he refused, for he believed that God had much people among the Fijians.

The center of the Fiji power was at Viwa on the island of Vita Levu, and the king, "the butcher of his people," forbade the confession of Christ under penalty of death. Into this human inferno John Hunt carried the story of the cross, and before he died he saw the queen converted, and many others, among whom was Verani, who had been the leader in tribal wars. This man became a great preacher to his own people, and won thousands. Conversions were attended with the keenest convictions of sin. People were convulsed with the wildest grief, until they fainted from exhaustion, only to renew their prayers and their grief after recovery, till at last they found peace. The life of the people changed so that canoes were launched, and feasts were held, and the dead were

buried without cannibalism, while widow strangling and infanticide gradually disappeared.

In 1874 the chiefs and people ceded their islands to Great Britain, and are now governed by a representative of the Crown. In 1888 the population was 125,441, of whom above 104,000 were regular attendants at church. At that date the Wesleyan Missionary Society had 10 missionaries in the islands, 66 native preachers, 961 churches, besides 361 other preaching places, and 41,077 pupils in their schools. There is a training school for native preachers which in 1893 reported 109 candidates, and when fifteen helpers were wanted for dangerous work in New Guinea, 1,500 miles away, 40 of these brave students offered themselves.

Rev. D. L. Leonard says: "Darwin's emphatic words find nowhere better proof and commentary than in Fiji." They are these: "The march of improvement consequent upon the introduction of Christianity throughout the South Seas probably stands by itself in the records of history. Within twenty years human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide and bloody wars not sparing women and children, all these have been abolished, and dishonesty, intemperance, and licentiousness have been greatly reduced."

QUESTIONS

1. Characterize the Fijians as the missionaries found them.
 2. When was John Hunt born, when converted, how educated, and when did he become a missionary?
 3. How long did he work in Fiji?
 4. Give an incident showing his loyalty to the work.
 5. What was the character of the king of Viwa, and what was his attitude toward Christianity?
 6. What emotions attended the conviction and conversions of the people?
 7. What evidences were there of a genuine work?
 8. What is the population and what per cent. are Christians?
 9. To what power do the islands now belong?
 10. Note the quotation from Darwin.
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CHAPTER XVIII

TITUS COAN, FOREMOST MISSIONARY TO THE
HAWAIIAN ISLANDS

The story of missions in the Hawaiian Islands reads more like romance than sober fact. In 1809 a native boy, Obookiah by name, was found sitting upon the steps of a Yale College building, crying. He longed for an education that he might go back and tell the story of Christ to his people. "The people of Hawaii are very bad," he said; "they pray to gods made of wood. I want to learn to read the Bible, and go back there and tell them to pray to the God up in heaven." Samuel J. Mills befriended him,

and in 1819 he, together with certain others, set sail for Hawaii.

Providence had been preparing for the missionaries. King Kamehameha had reduced the islands to one government by a series of bloody wars, and not liking the power of the native priests had asked for teachers from Vancouver. When the missionaries reached the harbor of Oahu in 1820, Obookiah impatiently pushed off in a boat, and presently brought back the news, "Oahu's idols are no more." The people had indeed destroyed their idols, and were without a religion, and the missionaries lifted up their voices in praise, saying, "Sing, O heavens, for the Lord hath done it."

Thurston, Bingham and other workers were received with kindness, and within eight years there were 12,000 hearers of the Word, and 27,000 pupils in school. Thus the way was prepared for the phenomenal work of Titus Coan, who arrived in 1835. Within a year he began to preach to the people in their language. Within two years he found himself the pastor of fifteen thousand people. The whole population was a white field, and he longed for wings that he might hasten his work of reaping. He made tours of the islands over mountains and through floods, and came back saying to his wife, "The people turn out wonder-

fully." He could scarcely appear on the street except a crowd gathered expecting a sermon. He wrote: "I preached just as hard as I could. There was fire in my bones. I felt that I must preach to this people."

At last, unable to go to all the people, he invited them to come to him. And they came. The sick and the lame carried on litters or the backs of men, or even crawling to the place of worship. The population of Hilo rose from a thousand to ten thousand. "Within the radius of a mile the little cabins clustered thick as they could stand,—and here was held literally a camp-meeting of two years. At any time of the day or night a tap of the bell would gather an audience of from three to six thousand. . . . Special meetings were held for all classes of the people, for the church, for parents, mothers, the inquiring, and for church admission. A Sunday quiet reigned throughout the crowded hamlet, and from every booth at dawn and at nightfall was heard the voice of prayer and praise."

The first Sunday in July, 1838, there were received by profession of faith 1,705 persons who had recently been pagans. That day 2,400 communicants sat at the communion table together. In the year 1839, 5,244 professed conversion. During the two years, 1838 and 1839, between seven and

eight thousand. These were the great years of ingathering, but the work did not end with them. When Mr. Coan left Hilo in 1870 he had himself received into communion 11,960 souls. Only one in sixty of them had to be brought under discipline, so truly did they hold fast the faith. At that time there were nearly sixty self-supporting churches in the islands; two-thirds of them had native pastors, and together they had a total membership of 15,000 souls. Thirty per cent. of their ministers became missionaries to other islands. Though poor in goods, these recently converted people gave \$30,000 a year for the furtherance of the Gospel. The church building in Hilo cost \$14,000, and is entirely the product of native gifts and labor. As late as 1892 it was said that their monthly offerings to missions averaged \$100, and the total of their gifts for all religious purposes was \$100,000.

Mr. Coan spent the evening of his life as the pastor of a large church in Hilo, and in an episcopal supervision of the work in the islands. In 1882, while engaged in evangelistic work, into which he threw himself with the ardor of youth, he was stricken with paralysis, from which he died on the 1st of December. An aged native missionary gave the secret of his work and of all true missionary advancement when he held up a Bible in the Hawaiian tongue and said, in the pres-

ence of the royal family and many dignitaries of the land, "Not with powder and ball, and swords and cannon, but with this living Word of God, and His Spirit, do we go forth to conquer the islands for Christ."

NOTE.—Hawaii became a dependency of the United States July 7, 1898. During fifty years the evangelization of the islands cost \$1,220,000.00. In 1879 trade with them amounted to \$5,546,117.00, and the profits of it to \$693,264.00. The profits of trade in two years cover the cost of evangelization for fifty.

QUESTIONS

1. How did Obookiah speak of his people?
2. Who helped this patriotic lad?
3. In what two particulars had the way been prepared for missions?
4. What were the results of eight years' work by Thurston and Bingham?
5. When did Coan begin his work?
6. What did he accomplish the first year?
7. Describe the great work at Hilo.
8. What was the greatest number received in one day? In one year?
9. What per cent. of their ministers became missionaries to other islands?
10. Describe the liberality of the native Christians?
11. To what country do the islands now belong?
12. What is the relation of trade with them to the cost of evangelization?

CHAPTER XIX

HEROIC WOMEN

The work of women in modern missions is one of the chiefest glories of our century.

The numbers who now publish the word are a great host, being above 33 per cent. of all foreign missionaries; their accomplishments have been already an unspeakable benediction, and are full of promise for the future. In lines where they have worked side by side with men they have been scarcely inferior to men, and they have entered fields that men could not. They have penetrated the harems of Turkey and the zenanas of India, and have carried comfort to the secluded and suffering women of many lands. In this respect their work is invaluable and incomparable. In the love of the Savior they have gone out, and have led lives that have revealed to us the charms of divine guarding and guidance, mingled with such a radiance of truth, and fixedness of faith, and power and pathos of affection as must exalt them to the ranks of the saintliest ones of all times. No labor has seemed too heavy for them, no persecutions too severe, no discouragements too desperate. They have wrought as teachers and preachers; as physicians, surgeons and nurses; they have been architects and builders; they have cared for famine sufferers, and discarded babes, and all sorts of diseased bodies and sin-smitten souls. They have endured the heat of torrid lands and the cold of frigid ones; they have been undaunted by the dirt and desolation of barbarism, the dangers of

contagious diseases, and even by the death of their own offspring, the victims of climate or of pagan conditions. They have turned away from the tiny graves of their own children to a Christly care for the children of pagan mothers, and from their own vacant homes they have carried the radiance of a Christian hope into the darkened homes of their pagan sisters. They have established mission stations, and have built up churches and hospitals and schools, and cases are not wanting in which the missionary wife has endured when the husband would have despaired.

Dr. Pierson says: "The bare mention of the names only of the holy women, single and married, who have adorned the annals of modern missions, would require much space; but to attempt even the briefest sketch of the heroines of the mission field would demand a volume. In some cases they have been wives and mothers, like those three grand women who in succession shared the work of the devoted Judson in Burmah. Others have been single women like Fidelia Fiske in Persia, Eliza Agnew in Ceylon, Mary Whateley in Cairo, Matilda Rankin in Mexico, Mary Grabel in India, Clara Cushman in China."

The fortitude of Mary Moffat, for fifty years a help in every way meet for her heroic husband in South Africa, has already

been referred to in telling his story. Surely hers was not the weaker heart of the two.

Her daughter, Mary Livingstone, the wife of David Livingstone, must be named anew in this brief roll of worthy women. After a rest in England she again bravely faced the perils of Africa, only within three months to find a grave on the shores of the Zambezi. Though they might have had together a quiet and delightful missionary home, she willingly sacrificed all that it meant to herself and her children that she might second her husband in his more perilous and daring work of exploration. The reader will turn again to Livingstone's wail of sorrow over her grave at Shupanga as the most fitting literary testimonial to her worth.

Ann Hasseltine Judson must also be once more named by us here, for surely the capacity and the willingness for service and suffering have not risen higher in any saintly woman, ancient or modern. The way in which Judson asked for her hand is itself noteworthy as showing that these two young people were neither attracted by the glamour of missions, nor repelled by the stern realities of the life before them. Addressing the young lady's father he said, "I have now to ask whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure to a heathen land and

her subjection to the hardships and sufferings of a missionary life; to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death? Can you consent to all this for the sake of Him who left His heavenly home and died for her and you; for the sake of perishing immortal souls; for the sake of Zion and the glory of God? Can you consent to all in the hope of soon meeting your daughter in the world of glory, with a crown of righteousness brightened by the acclamations of praise which shall redound to her Savior from heathen saved through her means from eternal woe and despair?"

All the prophetic forecast of this letter was made true and doubly true in the life of Mrs. Judson. She and her husband might almost with exact truthfulness have copied into their autobiographies the Apostle Paul's catalogue of perils: "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness,—in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Mrs. Judson's devotion and endurance during the war with England when her husband was imprisoned were wonderful.

With a babe at her breast and two little adopted girls, she followed her husband and his companions from prison to prison, trudging through burning sands, smitten with fever, nursing the children through small-pox, yet always pleading for the prisoners, securing them food, or shelter, or leniency, till she herself fell sick of fever in a rude grain-house. Even then the mother love was mighty in behalf of her babe. She prevailed upon the authorities to permit her husband to carry the little one from door to door among the nursing mothers of the heathen village, begging nourishment for it of them, which was not refused. And when brighter days came she was honored as the savior of her husband and his fellow prisoners. One writer says: "History has not recorded, poetry itself has seldom portrayed, a more affecting example of Christian fortitude, of womanly heroism, and of all the noble and generous qualities which constitute the dignity and the glory of womanhood. In the midst of sickness and danger and every calamity which can crush the human heart, she presented a character equal to any trial and an address and fertility of resources which gave her an ascendancy over the minds of her most cruel enemies, and alone saved the missionaries and their fellow-captives from the terrible doom which constantly awaited them."

Mary, the wife of John Williams, was a constant help and benediction to him. Besides exalting the most menial offices of her own household, she trained the women of Raiatea to cook and sew and care for their children and their homes; she taught the young to read and pray; she sought out the aged and the poor and ministered to them. She adopted into her love the little children of the islands as one by one her own babes, to the number of seven, went before to await her in heaven. It was a high tribute to the worth of this Christly woman that Malietoa, the Samoan chief, paid after her husband had been slain at Erromanga. While she was still prostrate from the sad news he visited her and plead with her not to yield her life up to grief, but to live for himself and his poor people, crying out, "If you too are taken, oh, what shall we then do?"

The motto of Miss Fidelia Fiske was: "Live for Christ." At Oroomiah, in Persia, she organized a boarding school for women on the Mount Holyoke plan. A secretary of the American Board said of her: "In the structure and working of her whole nature she seemed to me the nearest approach I ever saw, in man or woman, to my ideal of our beloved Savior as he appeared on earth." She reached Persia in 1843, and among her first duties was an imi-

tation of the Savior in washing not only the feet but the bodies of her pupils from filth and vermin. Within four years her work was visited with such spiritual power that all her girls above twelve were converted, and many of them became missionaries. Her seminary was thronged with visitors whose greatest desire was religious instruction. They named her room Bethel, the house of God, and before she left Oroomiah the women and girls who came to bid her farewell begged that they might have one more prayer-meeting there. In a single meeting ninety-three converted women claimed her as their spiritual mother, and their prayer was that she might return, and live and die with them, "and mingle her dust with her children's dust, hear the trumpet with them, and with them go up to meet the Lord and be forever with Him."

Of Eliza Agnew Dr. Pierson says: "She spent forty-three years at the girls' seminary in Oodooville, in Ceylon. She was called "the mother of a thousand daughters," for she had taken part in the training of three successive generations of Ceylonese girls; teaching the daughters and even the granddaughters of her original pupils. When she laid down her work it was found that not a single girl who had gone through the full course under this saintly teacher had gone back unconverted to a heathen home; and

upwards of six hundred whom she had taught were penetrating with the light of the Gospel the darkness of Indian zenanas! It may be doubted whether a fuller cup of service has ever been offered to the Savior of souls by any woman of the century."

Mrs. Murilla B. Ingalls, of Thronze, Burmah, has by her own efforts established a great and fruitful mission station. It has become one of the largest of Burman churches. Though she pronounces no public discourses she is its teacher and overseer. She helps to choose, and indoctrinates and trains its native pastors; she teaches the Bible to men and women and guides them in Christly ways of living; she selects teachers for the village schools and trains them for their work; she has established zayat preaching, following the example of Judson, has a circulating library, and a system of Bible and tract distribution. She is greatly beloved by the native Christians, and her greatest difficulties arise from the fact that she refuses to solemnize their marriages and with her own hands baptize them.

Speaking at the London Conference in 1888, Miss Abbie B. Child used the following illustration of woman's influence. It may represent also all missions in their Christward gazing and manward working. "In one of the smaller college observatories in the United States, at nine o'clock

on every clear night, there stands a solitary woman with her eye fixed on the stars watching for the crossing of a certain star over the hair lines on a telescopic lens. Through the telegraphic instrument at her side the time as thus indicated is given to all the time stations within a radius of many miles. The announcement of this correct time is passed on from station to station, till it reaches the cities, the railways, the shops, the offices, the schools, the homes, and all the avenues of life. The touch of that one woman's hand controls the deeds of thousands of people; not of her own wit or wisdom, but because her eyes are fixed on the stars. The moment her gaze falters her power is lost."

QUESTIONS

1. What work has been done by women that man could not do?
2. What can be said of their fortitude and efficiency?
3. As compared with men, how have they endured climate and labor and distress and sorrow?
4. How long was Mary Moffat in Africa?
5. In what special ways did Mary Livingstone show her courage and consecration?
6. How can you best characterize the life and achievements of Ann Hasseltine Judson?
7. In what ways was Mary Williams a help to her husband, and how did Maleitoa regard her?
8. In what work did Fidelia Fiske excel, and what was the secret of her great power over others?

9. In what land did Eliza Agnew work? What was her special achievement, and what title of love was given to her?

10. Describe the work of Mrs. Ingalls and her influence upon the natives of Burmah.

11. What is the source of power in all these heroic men and women? Granting that they are a unique class in modern times, with whom can they best be classed in ancient times?

12. What is the bearing of such lives and achievements upon the evidences of Christianity, upon God's providence, and upon the presence of the Holy Spirit?

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Lhamon, W. J. 1855-1955.

Heroes of modern missions

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